

THE
VVAY TO TRVE
HAPPINES:

Leading to the Gate of
KNOWLEDGE.

OR,
An entrance to Faith: without
which it is vnpossible to please
G O D.

BY
Questions and Answers, opening
briefly the meaning of euery
seuerall Booke and Chapter of
the BIBLE, from the begin-
ning of GENESIS, to the
end of the REVELATION.

Printed by T. S. for Thomas
Pauier, and are be solde at his
shop at the signe of the Cat
and Parrets, neare the
Exchange. 1613.

THE
WAY TO LIVE

18...360



To the Reader.

Iudgements are prepared for Scorners, *Proverb.*
19.29.

If any man long after life, and to see good dayes,
let him refraine his tongue from euill, 1 *Pet.* 3.10.

As you would that men should doe to you, so doe
you to them, *Luke* 6.31.

Loue couereth the multitude of faults, 1 *Pet.* 4.8.

Hee that loueth not, knoweth not God, for God is
loue, 1 *Iohn* 4.8.



The Doctrine of the Olde and Newe T E S T A M E N T.

Question.



What is Doctrine?

Ans. Precepts, for the finding and racing out of sinne.

Quest. What is the effect of doctrine?

Ans. Faith and vertuous living.

Quest. How many-fold is doctrine?

Ans. Two-folde, either Diuine or Morall.

Qu. Diuine, as how?

Ans. In our duty towards God.

Qu. Morall, as how?

Ans. In our dutie towards our selues and our brethren.

Qu. How many sorts of men may we call brethren?

Ans. Foure.

Qu. Which be they?

Ans. Such as are of one Parentage, one Countrey, one Religion; or of one minde by friendship.

Qu. How is Morall doctrine diuided?

Ans. Into rules of dutie toward our superiours, parents, kindred, of-spring, family and inferiours.

Qu. How may this dutie be infringed?

Ans. By the corruption of the flesh, and all other actuall sinne.

Qu. How many wayes doth God teach?

Ans. Foure manner of wayes.

Q. Which be they?

Ans. By his word, by his works, by his punishments, and by his blessings.

Qu. Are these performed alway in his vniue person?

Ans. No, but more often by his chosen Ministers.

Qu. How are they intiauled?

Ans. By the names of Patriarks, Captaines, Iudges, Kings, Prophets, Euangelists, and Apostles.

Qu. Which call you Patriarks?

Ans. The first Fathers of the Church, as Adam, Enoch, Abraham, Isaac, Iacob, &c.

Qu. Which call you Captaines?

Ans. Such as had the leading of the Israelites from Egypt to the land of Canaan: and gaue directions in time of battell, as Moses and Ioshua.

Qu. Which call you Iudges?

Ans. Such as executed Gods iudgements vpon the enemies of the Church, and did administer Iustice among his people, as Ehud, Shamgar, Samson, Gedeon, Iphthah, Samuel, &c.

Qu. Which call you Kings?

Ans. The annointed of God, and soeueraigne rulers of his people, as Saul, David, &c.

Qu. Which call you Prophets?

Ans. Such as by inspiration of the holy Ghost did foretell the ruine of sinne, and the reward of vertues and were interpreters betweene God and man.

Qu. Which call you Euangelists?

Ans. The writers of the Gospel of Iesus Christ.

Qu. Why are they called Euangelists?

Ans. Because their workes containe the glad tydings of saluation to all that beleue.

Qu. Which call you Apostles?

Ans. The chosen Disciples of Christ, as Simon, Andrew, Peter, Iohn, &c.

GENESIS.

CHAP. I. to 5.

Question.



Has doe wee learne by the creation of the World?

Ans. As touching the Creator, three things.

Qu. Which be they?

An. His omnipotence in creating all things of nothing: his bountie in furnishing the world with all necessary ornaments: and his loue, in giuing man dominion ouer all, Chapter 1.20.

Qu. What doe wee learne as touching our selues?

An. Three things.

Qu. Which be they?

An. The obseruation of the Sabbath chap.2.2. Humilitie of minde in being made of the dust of the earth, chap.2.7. And the reuerence which wee owe to marriage.

Qu. Why ought wee to reuerence marriage?

An. Because it was instituted of God himselfe, and in Paradise, chap.2.23.

Qu. How ought a man to loue his wife?

An. As himselfe, being flesh of his flesh.

Qu. Where was man placed after his creation?

An. In Paradise.

Qu. Did he continue there?

An. No, he fell.

Qu. How?

An. By the malice of the Diuell.

Qu. What was his sinne?

An. Disobedience.

Qu. How did God punish him?

An. Hee cursed him and his posterie, wherein he shewed his iustice, chap. 3.13.

Qu. How did he comfort him?

An. By promising forgiveness by the seed of the woman, Christ Iesus, chap. 3.14.

Qu. What did that shew?

An. His mercy.

Qu. How many wayes did the curse of

God extend vpon Adam.

An. Foure manner of wayes.

Qu. Which be they?

An. First, the earth was made barren for his sake. Secondly, his posteritie, as well as himselfe, became bondmen to hell. Thirdly, all the dayes of his life he was to eate his meat in the sweat of his browes. And fourthly, he was thrust out of Paradise.

Qu. How was Eue punished?

An. Two manner of wayes.

Qu. Which be they.

An. First, to bring forth her children in sorrow: And secondly, to liue in subiection to her husband.

Qu. How was the Serpent punished?

An. Three manner of wayes.

Qu. Which be they?

An. First, he was made the most cursed of all creatures: Secondly, hee was to goe vpon his breast: And thirdly to deuoure the dust of the earth.

Qu. Which was the second sinne of the world?

An. Murder.

Qu. Who committed it?

An. Cain.

Qu. Vpon whom?

An. Vpon his brother Abell, Chap. 4. 11.12.

Qu. What was their quarrell?

An. About their Sacrifice.

Qu. Why?

An. Because Abels was accepted and Caines was not, Chap. 4.4.5.

Qu. Why did not God accept Caines sacrifice?

An. Because he did it more vpon custome, then conscience.

Qu. Who taught them to sacrifice?

An. Their father Adam.

Qu. How could he doe that, and the Law not yet giuen?

An. The Law of God is two-folde: naturall, imprinted in mens hearts: and traditionall, pronounced from God, and written in the Bible.

Qu. Which of these two had Adam?

An. The first.

Qu. What was the punishment of Caine for killing his brother Abell?

An. Hee was cursed of God, and condemned for a run-agate.

Qu. Whom did God raise after the death of Abel, to build his Church upon?

An. His brother Seth, chap. 4. vers. 25.

Qu. Did the example of Caines punishment admonish the succeeding age to beware of sinne?

An. No: as the world grew in yeeres, so it grew in iniquitie.

Qu. In what manner?

An. It was wholly corrupt, and full of crueltie, Chap. 6. 11.

Qu. By whom did God reprove them?

An. By Noah.

Qu. How?

An. In making it knowne he would drowne the world by his preparing of the Arke.

Qu. Were the people reformed?

An. No: they laughed at it, and remained secure till the waters came on them.

Qu. Were all destroyed?

An. All but Noah and his family, and some other for the preservation of their kinde.

Qu. What moved God that he would not spare so much as the brute beasts?

An. His detestation of sinne.

Qu. Who was the first figure of Christ?

An. Enoch.

Qu. How was he a figure of Christ?

An. In being taken body & soule vp into heaven, as Christ was, chap. 5. 24.

Qu. Who was the first figure of the Church.

An. Abell.

Qu. Who was the second?

An. Noah, preserved in the Arke.

Qu. What did his preservation signifie?

An. The love of God towards his Church.

Qu. What did the tossing of the Arke by the waves signifie?

An. The persecution that the Church should suffer.

Qu. Wherein did the mercy of God appear?

An. In causing the waters to fall.

Qu. Wherein did the zeale of Noah appear?

An. In giving God thanks for his deliverance as soone as hee set foot vpon dry ground, Chap. 8. 20.

Qu. How did Noah afterward offend?

An. By drunkenness, Chap. 9. 21.

Qu. Who covered their fathers shame?

An. Shem and Iaphet.

Qu. What requied they for it?

An. Their fathers blessing, cha. 9. 25.

Qu. Who made a mocke at his fathers infirmities, and did not seeke to cover it?

An. Ham.

Qu. What was his reward?

An. His fathers curse, Chap. 9. 25.

Qu. How did God plague ambition?

An. By confusion.

Qu. Where?

An. At the building of the tower of Babell, where all people purchased the displeasure of almighty God.

Qu. By whom did they recover their displeasure?

An. By the faith of Abraham, cha. 12. 3.

Qu. How?

An. In his seed all nations were blessed.

Qu. Who was Abrahams brother?

An. Lot.

Qu. Did they agree together like brothers?

An. Yes, till they grew rich.

Qu. Who was the cause they fell out?

An. Their herds-men.

Qu. After their quarrell was knowne, did their Masters, as men of our age, seeke to be revenged one of another?

An. No: they gave gentle words, and sought meanes how to prevent the like inconuenience.

Qu. How was that?

An. They departed and dwelt asunder, Chap. 13. 7.

Qu. But with that separation did their loves decay?

An. No: it was still constant, and brother-like.

Qu. How doth that appeare?

An. In that after that Lot was taken prisoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men, rescued him, chap. 14. 16.

Qu. Did Lot then dwell in Sodome?

An. He did.

Qu. Why? that was a dangerous place, though pleasant.

An. True, so are all places where wickedness abounds.

Qu. Yet Lot was a righteous man.

An. He was, but hee suffered as the wicked did, in being in company with them.

Qu. How was that?

An. He

An. He was taken prisoner (as I said before) with the irreligious Kings, going in aid with them against their enemies.

CHAP. 15. to 20.

Question.

VV *Ho was Abrahams wife?*

An. Sarah.

Qu. How did shee offend when she perceived her selfe barren? Chap. 16. 3.

An. By vsing vnlawfull meanes to raise seed to her husband.

Qu. How was that?

An. By sending Hagar her maid to his bed.

Qu. How did God plague her for it?

An. Her maide despised her, and triumphed ouer her in her owne house, ch. 16. 5.

Qu. What other sinne followed in the necke of that?

An. Wrath.

Qu. How?

An. She obtained licence of her husband to be reuenged vpon Hagar.

Qu. In what manner was she reuenged?

An. She thrust Hagar and her childe out of the doores.

Qu. Whither went Hagar?

An. Into the wilderness.

Qu. Had she any friend to goe vnto?

An. None at all, she was a poore seruant, and a stranger.

Qu. To whom did she appeale?

An. To God.

Qu. Did he relieue her?

An. Yes.

Qu. What learne we by that?

An. That God reiecteth no estate of persons in their misery, if they call vpon him, Chap. 16. 10.

Qu. Was Sara barren still?

An. No: God gaue her a sonne in her old yeeres.

Qu. What was his name?

An. Isaac, and this was he in whom the couenant was made.

Qu. What was the signe of the couenant?

An. Circumcision, or the cutting off of the fore-skin.

Qu. What is signified by that?

An. The casting away of the lewd af-

fessions of our hearts, if we meane to be made partakers of Gods mercy, cha. 17.

Qu. Were none partakers of the couenant but such as might be circumcised?

An. Yes, women; because vnder the name of man, both sexes are comprehended.

Qu. What was Hagar's sones name?

An. Ismaell.

Qu. Did not the couenant belong to him as well as to Isaac? seeing he was the seed of Abraham.

An. No.

Qu. Was there two covenants then, that God blest him so?

An. Yes, there were two covenants made.

Qu. Which be they?

An. The one eternall, made to the children of the spirit; the other temporall, made to the children of the flesh.

Qu. What was the eternall couenant?

An. That from Isaac should come the Messiah.

Qu. What was the temporall couenant?

An. That from Ismaell should spring a mighty Nation, euen twelue Princes, Chap. 17. 20.

Qu. Where was Abraham now seated?

An. In Canaan.

Qu. What temporall blessing did God bestow vpon him?

An. He was exceeding rich.

Qu. How did he employ his riches?

A. In hospitality, & other good deeds.

Qu. Wherein appeared his hospitalitie?

An. In vsing strangers and trauellers kindly.

Qu. What strangers?

An. The three Angels, in the shape of men.

Qu. How did he entertaine them?

An. First, hee ran out to entertaine them; then he intreated them to rest in his tent; and last of all, he feasted them.

Qu. Do rich men in these dayes follow the example of Abraham, in vsing friendly hospitalitie towards trauellers and poore men?

An. No: the most part of them, in steed of running to meet the poor, when they see them comming, turne their backs vpon them, and runne from them, and instead of entreating them to stay, with hot and crabbed words rate them from their

their doores, and in stead of fasting and refreshing them, let them depart weary with empty stomackes.

Qu. How did the Angels requite Abrahams hospitalitie?

An. Told him ioyfull newes concerning the birth of his sonne Isaac, and what the purpose of God was toward Sodome and Gomorrah.

Qu. What was the purpose of God toward Sodome?

An. Vtterly to destroy it for sinne.

Qu. Did Abraham pray for it?

An. Yes, in such zealous manner, as had there bin found ten godly persons in it, the citie had bin saved, chap. 18. 32.

Qu. Why did Abraham pray for them?

An. First, in regard of his brother Lot that dwelt there, and then in regard of humanitie, for that it grieved him so many people should be destroyed.

Qu. What did that signifie?

An. That Abraham (as Gods people ought to be) was of a pitifull minde, euen towards infidels.

Qu. What solicited Gods vengeance against the prayer of Abraham?

An. The continuall cry of sinne, ascending out of Sodome and Gomorrah, into the eares of God: whereby wee learne that sinne is a continuall cryer against vs, so long as wee let it dwell amongst vs, Chap. 19. 13.

Qu. Was all in the Citie then destroyed?

An. All but Lot, his wife, and two daughters.

Qu. What was the commandement that God gaue them at their departure from the Citie?

An. Not to looke backe.

Qu. Was this commandement kept?

An. No, Lots wife brake it.

Qu. What was her punishment?

An. Shee was turned into a Pillar of Salt, Chap. 19. 26.

Qu. What moued her to looke backe?

An. Her fond desire, to thinke shee should forgo her wealth, and so pleasant a place.

Qu. What doe we learne by that.

An. That no care of earthly things (be they neuer so glorious) must hinder vs from obeying Gods commandements.

Qu. How was the Citie destroyed?

An. With fire and brimstone from Heauen, Chap. 19. 24.

Qu. Where did Lot remaine afterward?

An. In the mountaines.

Qu. What sinne did hee fall into whilest he liued there?

An. Drunkenesse.

Qu. What next?

An. Into Incest.

Qu. What doth that proue?

An. That one sinne begets another.

Qu. How was Lot incestuous?

An. By his owne daughters.

Qu. Who tempted him thereto?

An. They, when they had made him drunke.

Qu. What was Gods punishment for that sinne?

An. The nations that came by that conception was a cursed generation.

Qu. What generation was it?

An. The Moabites and the Ammonites, Chap. 19. 37.

CHAP. 20. to 35.

Question.

Who had like to haue wronged Abraham by taking his wife?

An. King Abimelech.

Qu. How was he preuented?

An. God threatned him with death, Chap. 20. 3.

Qu. Did he upon that deliuer her backe to her husband?

An. He did.

Qu. What learne we by that?

An. Two things.

Qu. Which be they?

An. First, that God will punish adultery: and next the very heathen abhorre the breach of wedlocke, Chap. 20. 9.

Qu. How did God try Abrahams faith?

An. By bidding him sacrifice his only sonne Isaac, Chap. 22. 2.

Qu. Would he haue done it?

An. Yes, but that an Angell stayed his hand.

Qu. How was his faith rewarded?

An. God renewed his Couenant once againe, and told him, for that deed he would multiply his seed on earth, like the sand of the shore.

Qu. What

Qu. What vertue did God further proue in Abraham?

An. His patience.

Qu. How?

An. In taking his wife Sarah from him.

Qu. Yet he did mourne for her death.

An. That was the weaknesse of the flesh, but his soule was glad in that hee knew she liued eternally, Chap. 23. 2.

Qu. What other vertue had Abraham?

An. Vprightnesse of minde.

Qu. Wherein did that appeare?

An. When Hephron the Hittite offered him a piece of ground to bury his dead, he would not take it before he had paid the price of it, Chap. 23. 13.

Qu. Is that modestie obserued now a dayes?

An. No, many will be so farre from giuing vnto their neighbours the worth of their goods, as they will seeke by deceit, coosenage and violence, to pull them from them wrongfully, and for nothing.

Qu. What was Abrahams care for Isaac when he came to age?

An. To prouide him a vertuous wife, Chap. 24. 4.

Qu. Was he ruled by his fathers appointment?

An. Hee was.

Qu. What did he shew in that?

An. A godly president of obedience to all sonnes, to follow the counsell of their parents, in choosing them wiues, and not their owne inordinate desire.

Qu. Whom did Abraham send about this businesse?

An. His chiefe seruant, Chap. 24. 2.

Qu. How did he proceede in it?

An. With prayer that he might speed well, and thanksgiuing afterward for his successe.

Qu. What other good propertie was in that seruant?

An. He would not eat when he came to his iournies end, before he had done his masters message.

Qu. What may seruants learne by that?

An. To regard more their masters business then their owne pleasure, Chap. 24.

Qu. Whose daughter did he chiefe for his masters sonne?

An. Rebecca, the daughter of Bethuel.

Qu. When the Parents heard the request of Abraham, did they presently giue their daughter to Isaac?

An. No, they asked counsell of God first, and then the maides consent.

Qu. What is to be learned by that?

An. As children ought not to match without their parents consent: so parents ought not to match their children without their consent, Chap. 24. 58.

Qu. After Isaac and Rebecca were married, what issue did God giue them.

An. Two sonnes, Esau and Iacob.

Qu. What was Esaus vnderstanding?

An. The lust of the flesh.

Qu. Wherein?

An. He sold his birth-right for portage.

Qu. What oversight was that?

An. An oversight that many worldly men runne into.

Qu. What is that?

An. Preferring of trash before the rich graces of God, Chap. 25. 33.

Qu. What did that negligence loose him else?

An. His fathers blessing.

Qu. What was the reason?

An. Because not regarding his earthly patrimonie, God likewise suffered him to loose the benefit of his heavenly inheritance, which was spirituall benediction.

Qu. Did Esau at last see his owne error?

An. No, but ran farther into errour.

Qu. How?

An. By hating his brother Iacob, Ch. 27. 41.

Qu. What was the vertue of Iacob?

An. Patience, in giuing place to his brothers rage, and going to seeke his fortune in another country.

Qu. Whither went hee?

An. To Haran, to his Vncle Laban.

Qu. What were his vertues there?

An. Diligence in doing his Vncle seruice, and fidelitie in not deceiuing him.

Qu. How did God deale with Laban?

An. He prospered him for Iacobs sake.

Qu. What were Labans vices?

An. Ingratitude and oppression.

Qu. How was he ingratefull?

An. In vbraiding Iacob for his good seruice.

Qu. How

Qu. How did he oppresse him?

An. In trebling his seruitude by fraudulent and craftie meanes.

Qu. Did God deliuer Iacob at last?

An. Yes: as hee will all others that trust in him, though a while he seeme to be farre from them.

Qu. What was the reward of Iacobs patience, and true seruice in the end?

An. Whereas, when hee came from his fathers house, hee had but one coat to his backe, and a staffe in his hand, at his returne hee was the husband of two wiues, the Master of many seruants, and the owner of much treasure, and diuers herds of Cattle, Chap. 30. 43.

Qu. Did not Iacob feare to returne into his owne Countrey, knowing that his brother Esau was his enemy?

An. No.

Qu. Why?

An. Because he knew God, that had commanded him to goe, would defend him.

Qu. How did his brother Esau receiue him?

An. Louingly, like a brother.

Qu. What was the vertue of Esau in that?

An. Hee thought it a base and vnnatural thing, to keepe enuy alway in his stomack toward any one, much lesse toward his owne brother, Chap. 33. 4.

CHAP. 34. TO 50.

Question.

How many sonnes had Iacob?

An. Twelue.

Qu. Which of those twelue was a figure of Christ?

An. Ioseph.

Qu. Wherein?

An. In being sold by his owne brethren.

Qu. What learne we by that?

An. That in all ages, after God had promised the Messiah to Adam, he neuer ceased by word and deed to signifie his comming.

Qu. Why did Iacobs sonnes sell their brother Ioseph?

An. For malice, in that Ioseph prophesied by dreames, his brothers should

be his seruantes, and bow to him.

Qu. What other sins did they runne into besides?

An. Murder and dissimulation.

Qu. How?

An. They intended to haue slaine their brother, but that Iuda dissuaded them, Chap. 37. 26.

Qu. How did they dissemble?

An. In telling their Father that their brother was slaine by wilde beasts, chap. 37. 32.

Qu. What was the fruit of these finnes?

An. They procured disquiet of conscience in themselves, & teares to their old Father whom they ought rather to haue comforted, Chap. 37. 34.

Quest. Did this policy of theirs ere the more preuent the subiection which they feared?

An. No: God prospered Ioseph, and gaue him fauour in the court of Egypt.

Qu. With whom?

An. With Potiphar, Pharaohs chiefe Steward.

Qu. How did Ioseph shew himselfe there to be the seruant of God?

An. In resisting the lust of Potiphars wife.

Qu. What is the nature of lust, being resisted?

An. It growes impudent and outrageous, Chap. 39. 14.

Qu. Shew an instance.

An. Potiphars wife, when she saw Ioseph would not yeeld to her, accused him that he would haue rauished her.

Qu. Did God suffer her accusation to take effect?

An. Yes: Ioseph was imprisoned.

Qu. He being guiltlesse, why would God suffer that wrong to be layd upon him?

An. For two causes.

Qu. Which be they?

An. First, that by his strange deliuerance, hee might haue greater cause to glorifie his name: and secondly, to make his leud disgrace a cause of higher promotion.

Qu. How was Ioseph deliuered?

An. By interpreting the kings dreame.

Qu. How was he aduanced?

An. He was made ruler ouer all Egypt.

Qu. What was the plague God layd upon

his brethren for selling him?

An. They were oppressed with a mighty famine, Chap. 41. 54.

Qu. Whither came they for succour?

An. To their brother, vnknown.

Qu. What reuerence did they show vnto him?

An. They kneeled vnto him, and called him Lord, Chap. 44. 16.

Qu. What vertues do we learne by the example of Ioseph in his high authoritie?

An. Three.

Qu. Which be they?

An. Charity, clemency, & humanitie.

Qu. How was he charitable?

An. He relieved his Father and Brothers with Corne, freely, and without recompence, Chap. 42. 25.

Qu. How was he gentle?

An. In pardoning the wrongs that his brothers had done him, Chap. 45. 5.

Qu. Wherein was hee humble?

An. In not despising his Father and brothers, (poore Shepheards of Canaan) though himselfe were the second person in Egypt, and in sending for his Father to be partaker of his happinesse.

Qu. Did Iacob come thither?

An. Yes, and died there.

Qu. What do we learne by his death?

An. To desire of God to die as he did.

Qu. How was that?

An. Praying, blessing, and rehearsing the gracious benefites of God, cha. 48. 3.

Qu. What zeale had Pharaoh, bring an Insidell, toward his Idolatrous Priests, more then many Christians now adayes haue toward the true Ministers of the eternall God?

An. He did not diminish their Church liuings, Chap. 47. 22.

An. First, to shew the truth of his word: for he had said to Abraham, they should be strangers from the Land of Canaan, the space of foure hundred yeres, and suffer much oppression, Gen. 15. 14. Secondly, to haue fit occasion to shew his loue toward them, and the better to traine them vp in the knowledge and feare of him.

Qu. How came it to passe they were oppressed here in Egypt, considering the good entertainment which they had at the first?

An. The continuance of time had worne out the same and remembrance of Ioseph, by reason that many kings had reigned since the first Pharaoh: and now the children of Israell were mightily increased.

Qu. How were they increased?

An. From seauenty persons, for that was the whole number of them at their first coming, to many hundred thousands.

Qu. Did that make the King repine against them?

An. Yes.

Qu. Why?

An. For two causes.

Qu. Which be they?

An. First, in regard of their religion: and next, fearing least their multitudes should indanger his gouernment, Chap. 1. 10.

Qu. How did hee seeke to suppress them?

An. Foure manner of wayes.

Qu. Which be they?

An. First, in making slaues of them: and next, in going about to murder their men children.

Qu. Wherein consisted their seruitude?

An. In making of bricke, carrying of burdens, and all other slavery, cha. 1. 14.

Qu. How did Pharaoh go about to murder their men children?

An. Two manner of wayes.

Qu. Which be they?

An. First, secretly; in commanding the Midwiues, at their houre of birth, to destroy them, but they not obeying his command, he fell secondly into a more open and violent practise.

Qu. How was that?

An. He commanded his owne people, that whensoever they heard of the birth

EXODVS.

CHAP. I. TO 14.

Question.

VV Hy did God bring the house of Israel into Egypt?

An. For two causes.

Qu. Which be they?

birth of an Hebrew man-child, they should take it from the mother, and cast it into the Riuer, Chap. 1.22.

Qu. How durst the Midwives disobey the Kings Edict?

An. Because (as all Gods seruants ought to doe) they feared him more then any earthly person.

Qu. Were the number of the people (by these cruell proceedings) lessened and diminished?

An. No, the more they vex them, the more they multiplied, Chap. 1. ver. 12.

Qu. What doe we learne by this?

An. That no tyranny can extinguish the Church of God.

Qu. How did God deride the malice of Pharaoh?

An. In causing him to cherish and bring vp euen in his owne Court, that Hebrew child, which afterward proued to be his destruction, and the deliuerance of the children of Israel.

Qu. Who was that?

An. Moses.

Qu. How was he preserved?

An. When his mother had hid him three moneths from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds and set it by the Riuer side.

Qu. What became of him there?

An. King Pharaohs daughter, walking that way, found him, and put him to be nursed of his owne mother, Chap. 2.3.

Qu. What appeareth in this?

An. The prouidence of God.

Qu. Wherein?

An. In that no humane policie can hinder that which hee hath once determined.

Qu. What was the first crosse that God did lay vpon Moses when he came to age?

An. The killing of an Aegyptian, for which fact he was forced to flye.

Qu. Whither?

An. Into the land of Midian.

Qu. Who succoured him there?

An. Iethro, and gaue him his daughter in marriage.

Qu. How made of life did Moses vse?

An. Feeding of theeepe.

Qu. How did God appeare to Moses?

An. In a fiery bush, Chap. 3.2.

Qu. Did the bush burne?

An. Yes, but did not consume.

Qu. In that sense what doth it represent vnto vs?

An. The Church of God, which should suffer persecution, but neuer subuersion.

Qu. Wherefore did God appeare vnto Moses?

An. To send him forth for the deliuerance of his people.

Qu. What moued him therewnto?

An. Two things.

Qu. Which be they?

An. The remembrance of his coueniant made with Abraham, and the sighes and cryes of the poore Israelites, that daily pierced the gates of heauen, Cha. 2.23.

Qu. What comfort doe we receiue from thence?

An. An assurance: that God will heare our prayer in time of our affliction, if we call to him.

Qu. Did Moses obey the commandments of God about his returne to Aegypt?

An. At the first hee was doubtfull.

Qu. Wherein?

An. Of his owne sufficiency, and incredulitie of the people.

Qu. How did God strengthen him?

An. By ioyning Aaron to assist him, & giuing them power to confirme their message by working of miracles.

Qu. How did the people receiue their message?

An. With attentive eares.

Qu. What vertues doe we learne of the people, after they had heard the wordes of Moses?

An. Two.

Qu. Which be they?

An. Faith, in that they beleeued him what hee sayde, and thankesgiuing in praying God, since it pleased him to looke vpon their tribulation, chap. 4.31.

Qu. What vices are we admonished to beware of by the example of Pharaoh?

An. Obstinacie of heart, in contemning the preaching of Moses.

Qu. In how many respects was Pharaoh obstinate?

An. In foure respects.

Qu. Which be they?

An. First, in not granting Moses request.

quest. Secondly, in comparing the power of his Soothsayers and Coniurers, with the power of God, Chap. 7. 12. Thirdly, by imputing the desire which Gods people had to serue him (as the wicked alwayes will) to be nothing else but a disposition in them to be idle, Chap. 5. 8. Fourthly, not onely in retaining them still in his country, but doubting their seruitude, Chap. 5. 6.

Q^u. How was his obstinacie plagued?

An. With ten seuerall kinds of plagues

Q^u. Which be they?

An. First, the turning of water into blood: second, multitude of frogs: third, turning of dust into lice: fourth, swarms of flies: fifth, death of cattell: sixth, scabs and blisters: seauen, thunder, lightning and haile: eight, grasshoppers, and caterpillers: ninth, darknesse: tenth, the death of the first borne.

Q^u. For all these plagues did Pharaoh euer repent?

An. Yes fainedly.

Q^u. How was that?

An. So soone as Gods hand was remoied, by the prayer of Moses, he presently turned to his former obstinacie.

Q^u. In the prosecution of these plagues what doe wee learne touching the person of God?

An. His iustice vpon his enemies, and his mercy and louing fauour towards his people.

Q^u. Wherein appeared his mercy towards his people?

An. In sauing them, their Cattle, and that part of Aegypt where they inhabited free from the touch of any of those fore plagues, Chap. 8. 22.

Q^u. Why did not Moses submit vnto Pharaoh, when he was content to let the people goe, but slayed their cattell?

An. Because (like a faithfull minister of the Lord) he would remit no part or parcell of his charge.

Q^u. Was it part of his charge to take the Cattle with him?

An. Yes.

Q^u. Wherefore?

An. In that they could not sacrifice without them, Chap. 10. 26.

Q^u. In the night before their departure what did the Lord institute?

An. The Sacrament of the Pascheouer.

Q^u. What was that?

An. A Lambe without blemish.

Q^u. The Lambe was the signe, but what was the thing signified?

An. The Angel of the Lord that passed ouer the houses of the Israelites, and strooke the first borne of the Egyptians with suddaine death, Chap. 12. 12.

Q^u. What doth this figure vnto vs?

An. The sacrifice of the true Paschall Lambe Christ Iesus, by whom all the faithful are deliuered from the bondage of hell, as the Israelites were (vpon the institution of the Pascheouer) from the bondage of Egypt.

Q^u. How many things doe we learne as touching the person of God, in the instance of the children of Israels departure?

An. Three.

Q^u. Which be they?

An. His mercifullnesse in sparing the Israelites, and smiting the Egyptians: secondly, his iustice in forcing the Egyptians to giue the Israelites treasure and apparell, as a satisfaction for their former seruice, which hitherto they had exacted of them for little or nothing: thirdly, and the continuance of his fauour toward them, that doeth not onely deliuer his people out of danger, and then leaue them, but protect them still.

Q^u. How doth that appeare?

An. In guiding them by night with a pillar of fire, and couering them by day with a cloud, Chap. 13. 21.

Q^u. How many things doe we learne, as touching the person of the Israelites?

An. Two things.

Q^u. Which be they?

An. The charge which God gaue vnto them, and their watchfulnesse.

Q^u. What was their charge?

An. To teach the benefits of God to their posteritie.

Q^u. Wherein consisted their watchfulnesse?

An. In that they attended all night for the houre of their departure, chap. 12. 30.

Q^u. What doe they giue vnto vs to understand by that?

An. This, that as they ministered vnto the Lord for their deliuerance,

so,

out of bondage, to goe to the earthly Canaan, so ought wee continually to attend, and make our selues ready for our passage out of this miserable world, to the heauenly Canaan of perpetuall ioy and happinesse.

CHAP. 14. 10. 40.

Question.

After Israels departure, what vice do we note furnished in Pharaoh?

An. Inueterate malice, which seldome dyes but with the ruine of him in whom it abides.

Qu. How did it breake forth?

An. By preparing a mighty hoast to follow the Israelites, Chap. 14. 6. 7. 8.

Qu. For what intent?

An. To be reuenged vpon them, and quite destroy them.

Qu. How did he prosper?

An. As all malicious persons commonly doe.

Qu. How is that?

An. He, and his malice, perished in the place, where hee thought to haue bene their ouerthrow.

Qu. Where was that?

An. In the red Sea.

Qu. What was the sinne of the people in that place?

An. Weakenesse of Faith.

Qu. How was that?

An. Notwithstanding their strange deliuerance of late, yet when they saw the red Sea before them, and the Egyptians behind their backs, they began to distrust the power of God, and to raile vpon Moses.

Qu. How were they deliuered?

An. Moses deuided the waters, and they passed through, Chap. 14. 21.

Qu. How was God honoured by Pharaoh?

An. As hee will be of his enemies in their destruction.

Qu. How many times did the Israelites murmur against God before hee punished them?

An. Foure times.

Qu. Which be they?

An. First, at the red Sea, Chap. 14.

Second, at the waters of Marah, Chap. 15. 24. Third, when they wanted flesh, Chap. 16. 13. 14. Fourth, when they wanted water. Chap. 17. 6.

Qu. What doe we learne by this?

An. The long sufferance of God toward sinners.

Qu. How did God deliuer them at all these times?

An. With great admiration.

Qu. How was that?

An. At the first time he diuided the red Sea: at the second, he made the bitter water sweet: at the third, hee gaue them Quails and Manna from heauen: at the fourth, hee made a fountaine of water gush from out the hard Rocke.

Qu. How did they offend the first time?

An. More grieuouly then before.

Qu. How was that?

An. They made a golden Calfe, and worshipped it for God.

Qu. What moued them to make the likeness of a Calfe, rather then any other creature?

An. The corruption which they had learned amongst the Egyptians, who did worship Oxen and Kine.

Qu. Did God now punish them?

An. Yes, (and time I thinke) when they did vtterly forsake him.

Qu. What was their punishment?

An. Three thousand of them were slaine with the swords of their owne brethren, Chap. 32. 28.

Qu. Would not God vtterly haue destroyed them?

An. Yes, but for the prayer of Moses.

Qu. What was his prayer?

An. Hee desired his name might be rather blotted out of the booke of life then God should quite roote out that nation, Chap. 32. 32.

Qu. What doe we learne by that?

An. The loue and care which all good Maiestrates ought to haue ouer their people.

Qu. Where was Moses when this offence was committed?

An. Vpon mount Sinay.

Qu. Was not his absence, in some part, cause of their Idolatry?

An. Yes.

Qu. What gather you by that?

An. That

An. That the want of good guides maketh men to runne into error.

Qu. What did Moses upon mount Sinai?

An. He went to receiue the Law.

Qu. How was the Law giuen?

A. In thunder and lightning, Chapter 19.26.

Qu. Why was it giuen with such terror?

An. That the people might the more reuerence him that gaue it.

Qu. What was required of the people before they come to receiue the Law?

An. Two things.

Qu. Which be they?

An. To sanctifie themselves for three dayes space, and not to touch the skirts of the mountaine.

Qu. What doe wee learne by these two things?

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets, then we are limited.

Qu. What is generally commanded by the Law?

An. That we should loue God with all our soules, & our neighbor as our selfe.

Qu. What is particularly forbidden by the Law?

An. Murther, cursing, especially our parents; cruelty toward seruants, not to doe hurt, but to make satisfaction, Fornication, Witchcraft, buggary, or carnall copulation with beasts, Idolatrie, oppression against widdowes and strangers, all kinde of vsury, all railing and euill speaking, especially against Magistrates, because to speake against them is to speake against God: all falshood, all vnlawfull detaining of our neighbors goods, all taking of bribes, all periury, & whatsoeuer else may infect the soule, or offend God.

Qu. What is the reward of these finnes?

An. Death.

Qu. Such as were pardonable, how were they pardoned?

An. By offering sacrifice.

Qu. What doctrine doe wee learne by the sacrifice of the Lewes?

An. Foure points of doctrine.

Qu. Which be they?

An. First, their thankfulness, to shew all they had, came from God, Se-

condly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signifie that what was done to the thing offered the offerer had deserved. Fourthly, their hope; to shew their sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulst, might be opened to them againe.

Q. Are such sacrifices to be vsed of Christians?

An. No.

Qu. Why?

An. Because they are abolished by the death of Christ, an al-sufficient sacrifice.

Qu. What else doe we learne in this booke of Exodus?

An. Two things.

Qu. Which be they?

An. The election of Magistrates, and the order God set in his Church.

Qu. What kinde of men ought Magistrates to be?

An. They ought to be adorned with foure speciall graces.

Qu. Which be they?

An. Courage, feare of God, iustice, and a minde free from couetousnesse, Chap. 18.21.

Qu. How must they administer Iustice?

An. To all persons, and at all times.

Qu. Whom did God chuse for his seruants in the Temple?

An. The Leuites.

Qu. What kinde of men must those be?

An. Such as haue imprinted vpon their breasts knowledge and holinesse, Chap. 28.30.

Qu. Whose gift is the knowledge of handicrafts?

An. The gift of God.

Qu. Why?

An. Because he first taught them.

Qu. To whom?

An. To Bezaleel and Aboliab.

Qu. To what end did he teach them?

An. For the furnishing of the temple.

Qu. Who provided them stuffe for to worke vpon.

An. The people.

Qu. In what manner?

An. In such abundance, as Moses commanded them to leaue off.

Qu. What doe we learne by that?

An. A

An. A willingnes to serue God with our temporall goods, Chap. 36. 6.

Qu. With whom did Israel fight their first battell after they came into the wilderness?

An. With the Amalekites.

Qu. How long did they preuaile?

An. So long as Moses held vp his hands and prayed, but when he let them fall the Amalekites preuailed, chap. 17.

Qu. What doth that teach vs?

An. Two things.

Qu. Which be they?

An. The effect of prayer, and that we ought not to faint in prayer, least with the falling of our hands, we faile in our request.

LEVITICVS.

CHAP. I. to the last.

Question.

VV Has is set down in this Booke?
An. The duty of the Levites, and therefore it is called *Leuiticum*.

Qu. What was their chiefeſt dutie?

An. To sacrifice.

Qu. How many circumstances were they to obserue?

An. Foure.

Qu. Which be they?

An. The manner how, the matter what, the person whom, and the place where.

Qu. What did the Israelites sacrifice?

An. Either things hauing life, as Bullockes, Lambes, Sheepe, &c. or things without life, as oyle, fine-flower, Waters, &c.

Qu. For whom did they sacrifice?

An. For themselves and others.

Qu. Where?

An. In the Temple.

Qu. In what manner?

An. As God hath set downe from the first of *Leuiticum* to the 19.

Qu. What is the Christian sacrifice?

An. Prayer and Thanksgiuing.

Qu. In how many points doth the Israelites and the Christians sacrifice agree?

An. In fixe.

Qu. Which is the first?

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. What is the second?

An. As theirs was brought to the Priests, so ours must be presented to God.

Qu. What is the third?

An. As theirs was slain: so when wee sacrifice, we must kill our lewd affections.

Qu. What is the fourth?

An. As theirs was washt with water, so ours must be washt with teares of repentance.

Qu. What is the fifth?

An. As theirs was without blemish, so ours must be without hypocrisie.

Qu. What is the sixth?

An. As theirs was kindled with fire, so must ours be with zeale.

Qu. Whence had they all these instructions?

An. From the mouth of God.

Qu. What was Gods meaning therein?

An. To shew that hee would be serued, as hee himselfe appointed, and not after the inuention of man.

Qu. Did none breake that ordinance?

An. Yes.

Qu. Who were they?

An. Nadab and Abihu. Chap. 10. 1.

Qu. How did they breake it?

An. By offering with strange fire.

Qu. How were they punished?

An. Fire from heauen consumed them.

Qu. Of how many sorts were the Lawes which God prescribed the house of Israel?

An. Of two sorts.

Qu. Which be they?

An. Ceremoniall and Morall.

Qu. Which call you the Ceremoniall Law?

An. Such as were obserued in offering sacrifices, and discerning things cleane from vncleane, and the causes thereof set downe from the 2. Chap. to the 19.

Qu. Which call you Morall?

An. Such as concerne integritie of manners.

Qu. How many are they as they are set downe in Chap. 19.

An. Seauenteene.

Qu. Which

Qu. Which be they?

An. To honour our parents, ver. 3. To serue God freely, and not by compulsion, ver. 5. In time of plenty to remember the poore, as in harvest not to reape euery corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leaue some for the poore, ver. 9. 13. Not to detain the workemans hire till the morning, ver. 13. To eschew all theft, falsehood, and lying, ver. 11. All swearing and blaspheming, ve. 12. All mischieuous practises, which we presume we may doe vndiscovered, as to curse the deafe, lay a stumbling block before the blind, ver. 14. Not to fauour the poore, nor honor the person of the mighty, v. 15. All iniustice, ver. 15. All carrying of tales & conspiracy against our neighbors, ver. 16. All hypocrisie, as we must not hate our brother in hart, and sooth him to his face, v. 17. All reuenge, v. 18. All seeking after Witches and Coniurers. All obseruation of dayes & times, ver. 26. All false weights & measures, v. 35. All incest, v. 36. Nor to offer our children vnto *Maloch*.

Qu. What is that?

An. An Idoll of the Ammonites.

Qu. Describe him.

An. He was great of stature, and hollow within, hauing seauen places of receipt: the first was for meale that was offered: the second for dones: the third for sheepe: the fourth for a Ram, the fift for a Calfe: the sixt for an Oxe, the seauenth for a child.

Qu. What may be vnderstood by these seauen bellies of the Idoll?

An. The seauen deadly sins, and as the Israelites were forbidden to suffer their children to be deuoured of this Monster: so all parents must beware, least through their negligence their children be made a sacrifice for the seauen deadly sinnes.

Qu. How is that?

An. They must not winke at their follies, but giue them correction for their faults.

Qu. How did Moses conclude this Booke of Leviticus?

An. With a blessing and a curse: with a blessing, if they keepe their commandements: and with a curse, if they do breake them.

Qu. What is the fruit of the blessing?

An. Peace, plenty, victory, Chap. 26. 4.

Qu. What is the fruit of the curse?

An. Scardtie, famine, sicknesse, seruitude, Warre, Chap. 26. 16. to the 26. verse.

Qu. How many feastes did the Israelites obserue?

An. Seanen.

Qu. Which be they?

An. First, the Sabbath: secondly, the Passcouer: thirdly, the feast of vnleavened bread: fourthly, of the first fruits: fifthly, of whitsonde: sixthly, of Trumpets: seauenthly, of Tabernacles.

Qu. Why were those feasts ordained?

An. Not to gluttonize, cherish sloath, or immodest mirth, but to glorifie God for his seuerall blessings.

NUMERIE.

Question.

What is done in this Booke?

An. The children of Israel are numbred.

Qu. To what end?

An. For three causes.

Qu. Which be they?

An. First, for a collection toward the building of the Tabernacle: Secondly, for appointing Captaines and Leaders ouer euery family, Chap. 2. Thirdly, for a diuision of the land of Canaan amongst the tribes.

Qu. Is there any thing to be learned hereby?

An. Order & gouernment, that ought to be in euery Common-wealth.

Qu. Whom did they appoint their chiefe guide?

An. God.

Qu. Where doth that appeare?

An. In the Chapter.

Qu. How?

An. In that they neuer sojourned, but when they saw the cloud rise from the tabernacle, nor neuer pitch their tents, but where it stayed, Chap. 9. 17. 19.

Qu. And wherefore was this?

An. For two causes.

Qu. Which be they?

An. First, that they might (as all Gods people ought to do) continually wait on

the Lord, and haue their eyes lifted vp toward heauen. Secondly, to be alwaies in readinesse, because they knew not at what houre the Lord would rise.

Qu. What doth that teach vs to doe?

An. At euery minute to be in readinesse for death, because the houre thereof is vncertaine.

Qu. Alwaies when they did set forward on their iourney, what was Moses custome?

An. To pray.

Qu. How?

An. Lord rise vp, and let thine enemies be scattered.

Qu. And when they rested, what did he?

An. Prayed likewise.

Qu. In what manner?

An. O Lord returne to the many thousands of Israel, chap. 10. 36.

Qu. What doctrine haue we by that?

An. Euer when wee set forward vpon any iourney, or begin any worke, to pray: and when we rest, or make an end, to doe the like, that our speed may be the better.

Qu. How many waies did God shew himselfe gracious to the Israelites in this Booke?

An. Foure manner of wayes.

Qu. Which be they?

An. First, in being still their guide: secondly, in feeding them with Manna, as he had begun: thirdly, in being mercifull toward them when they repented: fourthly, in giuing them victory ouer nine seuerall Princes.

Qu. Which be they?

An. Aron, King of the south Canaanites: Og, King of Bashan: Sechon, King of Amorites: Balak, King of Moab: Esai, Bokerem, Zur, Hur, and Reba King of Midian.

Qu. What was their spoile they tooke in ouerbrow of the King of Midian?

An. Six hundred seauenty and fife thousand sheepe: seauenty two thousand beees: sixty one thousand asses: two thousand virgins prisoners; besides, siluer and tinne, brasse, and lead, chap. 31.

Qu. What was the slaughter they made?

An. They put both man, woman, and child to the sword, except those virgins aboue named.

Qu. What was the cause they did so?

An. The commandement of God.

Qu. Why was God so seuer against them?

An. By reason King Balak, when hee saw his own force too weak to disgorge his malice vpon the Israelites, and that the Prophet Balaam (contrary to his expectation) in stead of cursing did blesse them, he fell to another practise.

Qu. What was that?

An. By the counsell of Balaam hee sought to bring them in displeasure with their God, and so to haue them cut off.

Qu. How did he compass that?

An. By flattery.

Qu. In what manner?

An. He sent Midianitish women vnto them, who by their allurements inticed them to fornication and Idolatrie.

Qu. What doe we learne by this?

An. That the wicked will leaue no meanes vnpractised for the destruction of the godly.

Qu. Was Gods wrath with the Israelites then for these finnes?

An. So grievously, that God commanded the offenders to be hanged, & smote with the plague twenty foure thousand, Chap. 25. 9. 5.

Qu. Who redeemed this plague?

An. The zeale of Phinehas that slew Zimri and Cozby in the acts of fornication, chap. 25. 8.

Qu. What doe we learne by the whole circumstance?

An. That God, though he plague his people when they sinne, yet hee will ten times more plague them that were cause of their sinne, as may appear by the wrath extended vpon the Midianites.

Qu. Were the Israelites thankfull for the gracious care which God had ouer them?

An. No: they were most rebellious and vnthankfull.

Qu. How many finnes by their example, doe we learne to beware of in this booke: beside those two finnes afore spoken of, Fornication and Idolatry?

An. Foure other.

Qu. Which be they?

An. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

Qu. How many times did they murmur?

An. Foure times,

Qu. When first?

An. Three dayes after they departed from Sinai.

Qu.

Qu. How were they punished?

An. The Lord consumed with fire the utmost part of the host, chap. 11. 1.

Qu. How the second time?

An. They were weary of Manna, and lusted after flesh.

Qu. How were they punished?

An. They had flesh while they surfeited, and their surfeit brought a grievous plague upon them, inasmuch that they died with meat in their mouthes, chap. 11. 20-33.

Qu. How the third time?

An. For water.

Qu. Where?

An. At Kediſh, in the desert of Zin, chap. 20.

Qu. How the fourth time?

An. For bread and water.

Qu. How were they punished?

An. God sent fiery Serpents that stung them to death, chap. 21. 6.

Qu. What caused the mercy of God at all times to put an end to their punishments?

An. Two things.

Qu. Which be they?

An. Their owne repentance first, and then the prayer of Moses.

Qu. How was this plague of fiery Serpents remedied?

An. God commanded Moses to make a brazen Serpent, and hang it upon a crosse, and whoſoeuer being stung, looked upon it, was cured.

Qu. What was this a figure of?

An. The vertue of Christ, whose hanging upon the crosse, is a ſoueraigne medicine for the sickeneſſe of our ſoules, if we look vp to him with the eyes of faith.

Qu. How did they distrust Gods promise?

An. In being come to the Land of Canaan, and deſiring to go backe to Egypt, or to be buried in the Wilderneſſe.

Qu. What was the ground of that desire?

An. Their faintneſſe of heart.

Qu. Wherein?

An. In that, though God had diners times before ſworne to give them the land of Canaan for an everlaſting inheritance, yet they feared to goe forward, when they heard the Land was inhabited with Giants.

Qu. Of whom did they learne this newes?

An. Of the ſpies that were ſent to ſearch

the Land, & bring of the fruit, chap. 23. 34.

Qu. Who incouraged the people againſt this feare?

An. CALEB and IOſHUA.

Qu. What would the people haue done to them for croſſing their humour?

An. Haue ſtoned them to death.

Qu. How did God punish this distrust?

An. He would haue quite deſtroyed them, but for the prayer of Moses.

Qu. How did he then pacifie his wrath?

An. Euen with the iudgment of their owne mouthes.

Qu. How was that?

An. As they deſired rather to be buried in the wilderneſſe, then to enter into the land of promiſe: euen ſo it came to paſſe, for all that then liued from 20. yeres old and vpward, died and were buried in the wilderneſſe, excepting Caleb & Ioſhua.

Qu. What was the reaſon that the like punishment fell upon Moses?

An. For his diſtrutt too, as appears Chap. 11. 13. and chap. 20. 10.

Qu. What doe we learne by that?

An. That no man is ſo righteous but he may fall.

Qu. By whom was the Sabbath broke?

An. By an old man.

Qu. Wherein?

An. In gathering ſtickes to make him fire, Chap. 15. 37. 36.

Qu. How was he punished?

An. He was ſtoned to death.

Qu. What may we learne by this?

An. If God were ſo ſeuere for gathering a few ſtickes on the Sabbath, he will be farre more to ſuch as prophane his Sabbath by ſwearing, drinking, gaming, whoring, and other lewde exerciſes.

Qu. How many times did Iſrael murmur and rebell only againſt Gods Magiſtrates?

An. Twice.

Qu. Who were the firſt that rebelled?

An. Miriam and Aaron.

Qu. Againſt whom?

An. Againſt Moses.

Qu. What was their punishment?

A. Miriam was ſtricken with a leproſie.

Qu. How was ſhe cured?

An. By the prayer of Moses.

Qu. What learne we by that?

A. The vertue of meekneſſe, to pray for our enemies, as Moses did, chap. 12. 13.

Qu. Who rebelled the second time?

An. Korah, Dathan, Abiram, and their accomplices.

Qu. What was their rebellion?

An. They vlturped vpon the Priests office, and compared for worthines with Moses and Aaron.

Qu. What became of them?

An. The earth opened and swallowed them vp aliuie, Chap. 16. 31. 32.

Qu. How did God punish the people that tooke their parts after their death?

An. Foureteene thousand and seauen hundred died of the pestilence.

Qu. How did he yet further conuict their rebellion?

An. By prouing the house of Lewi onely chosen for the Priest-hood.

Qu. How?

An. By a Miracle.

Qu. In what manner?

An. Aarons rod, amongst the twelue that were put into the Tabernacle, for the 12. Tribes of Israel, did blossome and beare ripe Almonds.

Qu. What is the inference of this example?

An. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Qu. How many wayes is a man subiect to sinne?

An. Two manner of wayes.

Qu. Which be they?

An. Of Ignorance or presumption.

Qu. What deserueth the first?

An. Fauour.

Qu. What the second?

An. Death, Chap. 15. 27. 30.

Qu. By how many witnessess ought a man by the Law of God, to be conuicted in a case touching a mans life?

An. By two, and not vnder, Chap. 25.

Qu. How long did God lead the Israelites so and fro in the wilderness?

An. Forty yeeres.

Qu. Why did hee detainee them so long from their promised happinesse?

An. To try their faith, and by continually exercising of them, sometime with crosses, sometime with blessings, to make them learne onely to trust in him, and so in the end to appeare worthy heires of so blessed an inheriuaunce.

DEVTRONOMIE.

Question.

VV *What is contained in this Booke of Deutronomie?*

An. Another repetition of the Law.

Qu. Why?

An. Because they were dead to whom the Law was first giuen.

Qu. How many things were they to obserue in reading the Law?

An. Two things.

Qu. Which be they?

An. First, neither to adde to it, nor take from it, Cha. 4. 2. Secondly, not only to learne it themselues, but to teach it also to their posteritie, Chap. 1. 9.

Qu. In what manner did God admonish this new generation to be carefull of his Law?

An. By the remembrance of two things.

Qu. Which be they?

An. The ingratitude of their Fathers, who had prouoked his wrath, and were dead; and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his loue and protection.

Qu. Amongst the rest which is one of the special fauours God bestowed vpon them mentioned in this Booke?

An. That in forty yeeres space the garments of their forefathers neuer waxed old, Chap. 8. 4.

Qu. How doth he encourage them not to be afraid to enter into the Land of Canaan?

An. Three manner of wayes.

Qu. Which be they?

An. First, in that hee was God, and would be true of his promise: for he had sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, & fruitfull Countrey, Chap. 8. 7. 8. 9. Thirdly, by assuring them of all assistance, yea, the very hornets and flies of the ayre should fight for them, Chap. 7. 20.

Qu. Of how many things doth God counsell them to beware, when they are once settled in Canaan?

An. Of three things.

Qu. Which be they?

An. Vnthankfulness, presumption, and

and lacke of charitie.

Qu. How did he shew they might be unthankfull?

An. By enioying the fruits of the land, and not praising his name for them, chap. 8.10.

Qu. How presumptuous?

An. By attributing the glory thereof to their owne strength, and not to the free mercy of God, Chap. 8.18.

Qu. How uncharitable?

An. In hauing abundance, and shutting vp their hands against the pouerty of their brethren, Ch. 15.7.8. A sinne too common in these dayes.

Qu. What other vices doth he forbid?

An. Forsaking of Gods seruice for the loue of any friend, be hee neuer so deere, Chap. 13.6. the impouerishing of Gods Ministers, Ch. 12. 19. Confusion of sex, as a man to weare womans apparell, or a woman mans, Chap. 22.5. Detaining any thing of anothers which we finde, Chap. 22.12.13. All manner of cruelty, euen toward brute beasts, Ch. 22.6. All double-nesse of heart, hanging betweene two religions, figured vnto vs by the garment of Linfie-Wolsie, Chap. 2.12.11. All violating of virginities, Chap. 22.5. All bearing of false witnessse, Ch. 19.16. All employing of euill gotten goods in the seruice of God, as such as thinke they may be charitable with money gotten by theft, vsury, or whoredome, Chap. 23.18. The taking of any thing to gage, where-by our neighbour gets his liuing, Chap. 26.6. All partialitie, as not to punish one for the sinne of another, Chap. 24.6. All securitie and flattering of a mans selfe in his owne sinne, Chap. 29. vers. 19.20.21.

Qu. If they did, or if we doe offend in any of these sins, how will God execute his iudgements vpon vs?

An. Without respect of persons, chap. 10.1.

Qu. What may be pretended for an excuse, if we be found guilty of any of these finnes?

An. Nothing.

Qu. Not Ignorance?

An. No.

Qu. Why?

An. Because we are (as the Israelites were) daily admonished of them by the Ministers of Gods word, Chap. 30.11.

Qu. Did Moses neuer enter into the land of Canaan?

An. No: onely he had a sight of it, and then dyed.

Qu. What was the reason?

An. His sinne of distrust in Gods power, committed at the waters of Meribah.

Qu. What may we learne generally by his whole life?

An. Sixe vertues for that one vice before remembred.

Qu. Which be they?

An. First, boldnesse in his calling, that feared not to speake to Pharaoh: secondly, meekenes against wrong, that was not moued at any despightfull words giuen by the Israelites. Thirdly, patience against trauell, that did not onely guide the Israelites in their iourneyes, but at all times decided their causes. Fourthly, zeale in Gods glory, for the aduancement of vertue and repressing of vice. Fifthly, loue to his brethren, to spend his life for them, rather then they should miscary. Sixtly, Faith in his end, not enuying that he might not enter into the land of promise: considering by death he was inuested with a greater patrimony, the kingdom of heauen.

I O S H U A.

Question.

VV *Ho succeeded Moses?*

An. Ioshua.

Qu. By whose appointments?

An. By Gods.

Qu. What was his charge?

An. Two-fold, to keepe the Law of God, and to bring Israell out of the wilderness into Canaan.

Qu. What especiall vertue had he?

An. Three.

Qu. Which be they?

An. Faith, wisdom, courage, such as all good gouernours ought to haue.

Qu. How did he shew his faith?

An. By beleeuing Gods promises.

Qu. How his wisdom?

An. In gouerning discreetly.

Qu. How his courage?

An. In leading on the people without dread of their enemies.

Qu. How did God heere encourage the people?

An. Three manner of wayes.

Qu. Which be they?

An. First, in renewing his former promise, and telling them they should deuide the land for an inheritance, Chap. 1. 6. Secondly, in giuing them a captaine endued with the spirit of Moses, and able to be their conductor, Chap. 1. 5. and thirdly, by assuring them he would cast a faintnesse of heart vpon their enemies, Chap. 2. 11.

Qu. How were the people confirmed that Joshuah had the spirit of Moses?

An. By two Miracles that he did,

Qu. Which is the first?

An. His diuiding the waters of Iordan, and their whole hoasts passing ouer dry-shod, Chap. 3. 16. 17.

Qu. Which is the second?

An. He caused the Sunne and Moone to stand still in the Firmament, Chap. 10.

13.

Qu. How?

An. By prayer.

Qu. What doe we learne by that?

An. Two things.

Qu. Which be they?

An. The effect of Prayer, and the obedience of all creatures for the gloryfying of God.

Qu. How was God glorified by that Miracle?

An. Ioshua by that meanes had a longer time of day-light, for the vanquishing of Gods enemies.

Qu. Were none of the Tribes placed on this side Iordan?

An. Yes.

Qu. How many?

An. Two and a halfe.

Qu. Which be they?

An. Ruben, Gad, and halfe the tribe Manasseh.

Qu. Did they sit downe in peace, and suffer their brethren to goe to warre?

An. No: they shewed brotherly loue.

Qu. How was that?

An. They left their Wiues, Children, Cattell, in the possessions which were allotted them, and themselves armed, went

for most, and would take no rest till their brethren, of the other Tribes, were likewise planted, aswell as they, Chap. 1. 16.

Qu. When they had passed Iordan, how did Joshuah shew himselfe thankfull to God for so great a miracle?

An. By setting vp a memoriall of his power.

Qu. What was that?

An. Twelue stones, for the twelue Tribes of Israell.

Qu. For what purpose did he so?

An. For two causes.

Qu. Which be they?

An. First, that such a remembrance of Gods mighty power might serue for a further condemnation to his enemies: and secondly, that his seruants might the more reuerence him, Chap. 43. 20.

Qu. Which was the first City they went to conquer?

An. Iericho.

Qu. Did they rashly goe and besiege it, as proudly presuming, that howsoeuer, or whatsoeuer they did, God would be with them?

An. No: like discreet Souldiers, they vsed three things.

Qu. Which were they?

An. Deliberation, Consultation, and Sanctification.

Qu. How deliberation?

An. They tooke time.

Qu. How consultation?

An. Two manner of wayes, they sate in counsell amongst themselves, and submitted their counsell to the direction of God.

Qu. How Sanctification?

An. Two manner of wayes, by prayer and fasting.

Qu. When they had taken counsell what did they?

An. Sent spies to know the state of their enemies.

Qu. What danger were they in.

An. Of death,

Qu. By whom?

An. By the King.

Qu. Who saved their liues?

An. A woman Harlot.

Qu. How?

An. By hiding them in the top of her house, when the King made search for them,

them, Chapter 2.6.

Qu. What moued her to doe so?

An. The fame which she heard of the works of God.

Qu. How did the Israelites requite this kinde of life?

An. They saued her, her Father, Mother, Children, and all they had.

Qu. Did they shew this mercy of their owne accord?

An. No: but by the instinct of Gods spirit.

Qu. What doe we learne thereby?

An. That God will not the death of sinners if they repent.

Qu. How was the Citie wonne?

An. The Walles fell downe by the power of God, and then Ioshua entred, Chap. 6.20.

Qu. How were the Israelites commanded to eiesme of the Citie and all that was in it?

An. As a thing execrable and accursed, Chap. 6.17.

Qu. Was nothing reserved?

An. Yes: siluer, gold, vessels of brasse, and Iron.

Qu. What was to be done with them?

An. They were to be consecrated to the Lords vse, Chap. 6.19.

Qu. How are they to be consecrated?

An. By being molten, and the proper tie of them altered.

Qu. What sinne was here committed?

An. Theft.

Qu. Who committed it?

An. Achan.

Qu. How?

An. He kept a Babilonish Garment, two hundred shekels of siluer, and a wedge of gold of fiftie shekels weight, which hee had in his Tent, to serue his owne priuate vse, Chap. 7.21.

Qu. What was their fortune after the committing of this sinne?

An. Their good successe was turned into bad, such is always the fruit of wickednesse.

Qu. How did that appeare?

An. When three thousand Israelites were sent against Aye, the inhabitants thereof put them to flight, and slew thirty fixe of them, Chap. 7.5.

Qu. How were they cleared of this sinne?

An. By destroying Achan, his family,

and all hee had, Chapter 7.24.

Qu. How did the Gibeonites purchase a league of friendship with Ioshua?

An. By dissimulation.

Qu. In what manner?

An. Comming vnto him in ragged cloathes and old shooes, as though they had worne out their apparel, by iourneying from some farre Countrey.

Qu. How did Ioshua reward their dissimulation?

An. He suffered them to liue, because of his promise, but he condemned them for euer to be drudges to the Congregation, to hew wood, and draw water, chap.

9. 11.

Qu. How many Kingdomes did Ioshua subduse?

An. Thirty and one.

Qu. What mercy did hee shew in all his victories?

An. None at all, hee destroyed euery soule, Chap. 10.40.

Qu. What moued him thereunto?

An. The commandment of God.

Qu. What is signified by that?

An. That wickednesse must be quite rooted out, where God meanes to be serued.

Qu. Were the Israelites now in quiet possession of Canaan?

An. They were, Chap. 11.14.

Qu. What doth that shew?

An. The full performance of Gods promise.

Qu. What vertue doe we learne from the Israelites after their victories?

An. Two.

Qu. Which be they?

An. Thankesgiuing and brotherly vntie.

Qu. How were they thankesfull?

An. In protesting to serue and obey God for his benefites bestowed vpon them, Chap. 24.24.

Qu. How did they shew brotherly vntie?

An. In equall deuision of their portions, without strife or contention.

Qu. How did Ioshua die?

An. Like a vertuous man.

Qu. How was that?

An. Rehearsing the mercies of God, and exhorting the people to feare him, Chap. 24.

I V D G E S.

Question

VV Hat Gouvernours had the people after Ioshua?

An. Iudges.

Qu. Why were they called Iudges?

An. Because they did execute Gods iudgements vpon their enemies.

Qu. Had they many enemies after the death of Ioshua?

An. Yes.

Qu. What was the cause?

An. Their finnes.

Qu. What was their generall sinne?

An. Disobedience.

Qu. How did that spread?

An. Into three branches.

Qu. Which be they?

An. Vaine-pitty, Idolatry, and ingratitude.

Qu. How were they vainely pittifull?

An. In making league with the Canaanites, whom they ought to haue cast out, Chap. 1.

Qu. How were they Idolaters.

An. In worshipping Idols, Chap. 2. 11.

Qu. How vngratefull?

An. In being made owners of Cities which they built not, and Vineyards that they planted not, they forgot to glorifie their giuer.

Qu. What was their generall punishments for their finnes?

An. As the Lord had said before, those people whom they saued became goades to their sides, and thornes in their eyes.

Qu. What is the meaning of that?

An. They continually vexed them with warre.

Qu. Wherefore did the Lord suffer them?

An. To sift and proue them, as hee alwayes will doe such as he loueth.

Qu. Did the Lord then still loue them, considering how they had prouoked him by their former wickednesse?

An. He did.

Qu. What doth that shew?

An. The vnspeakeable mercy of God towards his Church.

Qu. What was the generall vertue that purchased his mercy toward them?

An. Repentance: they cryed, and he heard their groanings, Chap. 2. 18.

Qu. Wherein was his mercy expressed?

An. In sending them deliuerers.

Qu. How many were they?

An. Sixteene.

Qu. Rehearse their names.

An. Othniel, Ehud, Shamgar, Deborah, Barak, Gedeon, Abimelech, Tola, Iair, Iphtaph, Ibsan, Eton, Abdon, Sampson, Eli, Samuel.

Qu. What were the particular finnes of the Israelites?

An. In Abimelech three.

Qu. Which be they?

An. Ambition, tyranny, and dispaire.

Qu. How was he ambitious?

An. Hee vsurped the kingdome after his father Gedeons death, Chap. 9. 1.

Qu. How did Iotham his yongest brother reprove him for his ambition?

An. By the example of Trees, wherein hee shewes, that those of least desert, are alwayes most aspiring, Chap. 9. 8.

Qu. How was Abimelech tyrannous?

An. In murdering leauey of his owne Brothers, for the securing of his owne estate, Chap. 9. 5.

Qu. What was the punishment of God first layd vpon him before this happened?

An. That as he had liued a strange life, so God gaue him his deaths wound as strangely.

Qu. How was that?

An. A Woman with a peece of a Millstone almost knockt out his braines.

Qu. Where?

An. At the tower in Tebez, Cha. 9. 53.

Qu. What sinne else raigned particularly in the people?

An. In Sampson, lust; in Iphtaph, temerity or rashnesse: in a Leuite, loue of vanitie: in the men of Benjamin, the rape of a woman: in the Ephramites, enuy.

Qu. Toward whom was Sampson lustfull?

An. Toward Dalilah, a wicked woman, Chap. 16. 4.

Qu. How was he punished?

An. He lost Gods excellent gifts, and became a slaue to his enemies, ch. 16. 19.

Qu. How was Iphtaph guiltie?

An. In making a rash vow, and performing it.

Qu. How was he punished?

An.

An. Through his owne folly hee became childlesse.

Qu. How was the Leuite guiltie?

An. In forsaking the seruice of God, to supply the wants of his body.

Qu. How was that?

An. Hee was content to serue in the Temple of Idols, for meate, drinke, and apparell, Chap. 17. 10. 11.

Qu. What was his punishment?

An. He was taken prisoner by the men of Dan, Chap. 18. 17.

Qu. How was the tribe of Benjamin guiltie?

An. For the rauishing of a Leuites wife.

Qu. What was their punishment?

An. All the other Tribes rose vp against them, raced their Cittie, and slew all their men, but sixe hundred that fled into the wilderness, Chap. 20. 46. 47.

Qu. How were the Ephraimites enuious?

An. They repined at the great victory which Iphthah had obtained against the Ammonites.

Qu. How were they punished?

An. Iphthah slew of them two and forty thousand, Chap. 21. 6.

Qu. What particular vices were there in the people of other Nations?

An. In Adonibezek a Cananite, in humane crueltie, Chap. 1. 7. in the men of Succoth and Penueil, churlish behauiour towards souldiers, Chap. 8. 6. 8. Derision in the Philistines against Sampson.

Qu. How was Adonibezek cruell?

An. He did cut off the thumbs of the hands and feete of seauenty Kings, and made thein gather crums vnderneath his Table.

Qu. What was his punishment?

An. That measure which he had offered others, was laid vpon himselfe: the Israelites, when they tooke him, vsed him in the same manner, Chap. 1. 7.

Qu. How were the men of Succoth and Penueil churlish to souldiers?

An. In denying them victuals in their extremitie.

Qu. What souldiers were they thus vnfriendly vnto?

An. To Gedeon and his souldiers.

Qu. How did Gedeon reuenge him selfe vpon them?

An. He tore their Elders in pieces with thornes, ouerthrew the Tower of Penueil,

and slew the men of the Citty, Chap. 8. 16. 17.

Qu. How did the Philistines deride Sampson?

An. They vsed him as a foole at their feasts, to make them laugh.

Qu. What did this their derision moreouer include?

An. Blasphemy against God.

Qu. How was Sampson reuenged vpon them?

An. Hee puld the banquetting house vpon their heads, Chap. 16. 3.

Qu. What doe we learne in this booke, as touching the person of God?

An. Two things.

Qu. Which be they?

An. Mercy and omnipotency.

Qu. Wherein shewed he his mercy?

An. In pardoning their offences, though they did alway offend him.

Qu. Wherein his omnipotency?

An. In bringing great matters to passe by weake meanes.

Qu. What were they?

An. Ehud, being lame of his right hand slew King Eglon with a dagger of a cubit long. Shamgar slew sixe hundred Philistines with an Oxe goad. Iael, a woman, killed Sifera, the chiefe Captaine of King Iabins hoast, with a hammer and a nail. Gedeon a poore Thresher, ouercame an hoast of men with broken Potshards and Rammes hornes. Sampson slewe foure thousand men with the Iaw-bone of an Asse.

Qu. What were the actes of Eli and Samuell?

An. They are set downe in the Booke of Samuell.

The end of Iudges.

R V T H.

Question.

Of whence was Ruth?

An. Of the Land of Moab:

She was basely borne.

Qu. What vertue do we learne by her example?

An. Constant loue of a daughter in law to her husbands mother.

Qu. Who

Qu. Who was her husband?

An. Chilion the sonne of Elimelech, a man of Iuda.

Qu. Wherein consisted the loue of Ruth to her mother in law?

An. In two things.

Qu. Which be they?

An. In not forsaking her company, and in relieuing her with her painefull labour, Chap. 2. 18. and Chap. 1. 17.

Qu. What was her mother in law called?

An. Naomi, the wife of Elimelech.

Qu. How came it to passe, that Chilion the sonne of Elimelech, being an Hebrew, married with Ruth a Moabite?

An. Elimelech, his wife and sonnes, by reason of a famine that was in Iuda; went to dwel amongst the Moabites, and so grew the acquaintance, Chap. 1. 1.

Qu. How many husbands had Ruth?

An. Two.

Qu. Which was the last?

An. Boaz, an Israelite.

Qu. What doctrine learne we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?

An. That by the comming of Christ, who vouchsafed in the flesh to proceede from her line, the Gentiles should be likewise called to saluation, as well as the Iewes.

I SAMUEL.

Question.

How many of the Iudges remaine vnspoken of?

An. Two.

Qu. Which be they?

An. Eli and Samuell.

Qu. How many sonnes had Eli?

An. Two.

Qu. Which be they?

An. Hophni and Phineas.

Qu. What sinne doe we learne to beware of by the example of Eli?

An. Too much lenity toward our children.

Qu. Wherein did Eli shew too much lenity towards his sonnes?

An. In not giuing them correction for their faults.

Qu. What were his sonnes faults?

An. Profanation and adultery.

Qu. How did they profane?

An. In seruing their owne appetites of the sacrifices, before God was serued, Chap. 2.

Qu. How were they adulterous?

An. In vsing the company of such women as after their trauell came to the Temple to be purified, Chap. 2. 22.

Qu. Did not their father Eli rebuke them for these faults?

An. Yes: as many negligent parents doe now adayes; tolde them it was not well done, and bad them doe no more so, and so let them passe.

Qu. How did God punish the Father?

An. Two manner of wayes.

Qu. Which be they?

An. First, he tooke his office of Priesthood from him.

Qu. How?

An. By suffering the Arke to be taken away by the Philistines, and then vpon the newes thereof, Eli broke his necke, Chap. 4. 18.

Qu. How were his sonnes punished?

An. With suddaine death both in one day.

Qu. What did the Philistines with the Arke?

An. They brought it to Athdod, a chiefe City of theirs, and placed it in the Temple, close by the Idoll Dagon.

Qu. What agreement was betweene the Idoll and it?

An. As betweene God and the Diuell, light and darkenesse: so that in the ende the Idoll fell downe, and was broken in pieces, Chap. 5.

Qu. What doe we learne by that?

An. That when true holinesse comes in place, superstition cannot stand.

Qu. What sinne was it in the Philistines to take away the Arke of God?

An. Sacriledge.

Qu. How were they plagued for it?

An. With mortallitie and death of the people, and with a grieuous sickenesse, called the Emerods, Chap. 5. 12.

Qu. What did they wish it then?

An. They sent it backe to Israell with gifts of Gold and Siluer.

Qu. What were the gifts?

An. Five

An. Five golden Mice, and five golden Emerods.

Qu. Who received it?

An. The men of Bethshemesh.

Qu. What was their sinne in the receipt thereof?

An. Curiosity.

Qu. How?

An. They would needs open & looke into the Arke, which was lawful for none to doe but Aaron and his sonnes, to see if the Philistins had stolne away any of the reliques.

Qu. How did God punish them for this presumption?

An. He smote of those men fifty thousand threescore and ten, Chap. 8. 19.

Qu. What doe we learne by this?

An. Not to pry into the secrets of God further then we haue commission.

Qu. How did Israel recover the favour of God againe?

An. By repentance.

Qu. By whose counsell?

An. By Samuels.

Qu. Wherein did they shew repentance?

An. In acknowledging their sinne, in fasting and lamenting, Chap. 7. 6.

Qu. What was their speed afterward?

An. Prosperous.

Qu. How?

An. They slew the Philistins, recovered their lost citties, & established peace, Chap. 7.

Qu. What vertues doe wee note in Samuell?

An. A diligence in his calling toward men, and sinceritie of faith towards God.

Qu. How did hee shew his diligence towards men?

An. In gouerning iustly.

Qu. How his sinceritie of faith towards God?

An. In truly performing the duty of a Priest and a Prophet.

Qu. What reason then had the people to mislike the gouernment of Iudges and craue a King?

An. First, because when Samuell waxed olde, he resigned his authoritie to his sonnes, and they were extortioners and tooke bribes: and secondly, by reason of the mutabilitie of mans nature, that for the most part affects alteration and change.

Qu. Was God pleased with their desire?

An. No.

Qu. Why?

An. Because they thirsted for another kind of gouernment, then he had appointed them, and so seemed to preferre their owne opinion before his wisdom.

Qu. How did Samuell shew they had offended?

An. By causing it to thunder and raine in wheat harvest.

Qu. How?

An. By his prayer and inuocation, Chap. 12.

Qu. What did the people then?

An. Repented.

Qu. Was God mercifull?

An. Yes: and promised to be a gracious God, both to them and their King, vpon condition they would serue him: so ready is God alwayes to pardon sinners, if they will turne vnto him, Chap. 12. 19. 22.

Qu. What is to be noted in the life of Saul?

An. Two things.

Qu. Which be they?

An. His vertues and his vices.

Qu. What were his vertues?

An. He fought the battels of the Lord, and ouerthrew his enemies.

Qu. Why was the kingdome taken from him?

An. Because of his vices.

Qu. How many were his particular vices?

An. Eleauen.

Qu. Which was the first?

An. His vsurping vpon the Priests office, Chap. 13. 6. 14.

Qu. What was the second?

An. He slew not Agag the King of the Amalekites, as God had comananded him, Chap. 15. 3.

Qu. When Samuell reprov'd him for this fault, what was the third sinne hee ranne into?

An. Obstinacy.

Qu. How?

An. Hee stood to it, to the Prophets face, that hee had not offended, Chap. 15. 20.

Qu. Which was the fourth offence?

An. Enuy.

Qu. How?

An. Hee grudged at the vertues and good

good successe of Dauid, Chap. 18. 9.

Qu. Which was the first offence?

An. Ingratitude.

Qu. How?

An. He would haue slaine Dauid the very time that hee deliuered him by his musicke, from the torment of the wicked spirit, Chap. 18. 11.

Qu. Which was his sixth offence?

An. Inconstancy in his word.

Qu. How?

An. He promised Dauid his daughter Merab in marriage, and after gaue her away to another, Chap. 18. 19.

Qu. What was his seventh offence?

An. Treachery of minde.

Qu. How?

An. Hee would haue betrayed Dauid to the Philistines, Chap. 18. 21.

Qu. Which was his eight offence?

An. Murder.

Qu. How?

An. Hee would haue killed Dauid in his bed, Chap. 19. 12.

Qu. Who preserved him?

An. Michol his wife, and the daughter of Saul, Chap. 19. 12.

Qu. After what manner did she preserve him?

An. In letting him downe through a window, when the house was searched.

Qu. What doe we learne by that?

An. The duty of a faithfull wife toward a vertuous husband, rather then to a wicked father.

Qu. What was his ninth offence?

An. Hee would haue killed his owne sonne Jonathan for excusing Dauid, chap. 20. 23.

Qu. What was his tenth offence?

An. He slew the Lords Priests, chap. 22.

Qu. What was his eleauenth offence?

An. He consulted with witches, ch. 28.

Qu. How did God punish him for these offences?

An. Fiue manner of wayes.

Qu. Which be they?

An. First, he tooke his kingdome from him, and gaue it to Dauid. Secondly, hee deprived him of his holy spirit, and possessed him of a fiend. Thirdly, hee gaue his enemies victory ouer him. Fourthly, his owne sonnes were slaine. Fifthly, hee despaired and slew himselfe. Chap. 31.

Qu. What was the reason that he persecuted Dauid as he did?

An. His ieaousie ouer him, for that he knew he should succeed him in his kingdome.

Qu. What did he shew in that?

An. Contempt against the ordinance of God.

Qu. Was Dauid then chosen before the death of Saul?

An. Long before.

Qu. In his election what doe you obserue?

An. That God, in choosing his Ministers, hath not respect to the outward gifts of the body, but the inward graces of the minde.

Qu. How did that appeare?

An. In choosing Dauid the youngest and weakest of his brethren, and refusing the rest of more likely aspect and countenance, Chap. 16.

Qu. After Dauid was chosen King, what were his actes?

An. He slew a Lyon, a Beare, and vanquished great Goliath.

Qu. What may we vnderstand by his prospering in strength and power?

An. That to a vertuous mind, God will also giue vigour of body.

Qu. What did he figure by this victorie ouer Goliath?

An. The victory of Christ ouer the Diuell.

Qu. What vertues doe wee learne from Dauid in the first booke of Samuel?

An. Three.

Qu. Which be they?

An. Patience, clemency, and loyalty.

Qu. Wherein did he shew his patience?

An. In quiet bearing of persecution.

Qu. How manyfold was his persecution?

An. Two-fold: first by Saul, and then by the Amalekites.

Qu. How many waies did Saul persecute him?

An. Three manner of wayes.

Qu. What were they?

An. First, by bringing him in danger of death. Secondly, of famine. Thirdly, by driuing him into exile.

Qu. How many times was he in danger of death?

An. Sixe times.

Qu. Which be they?

An. First

An. First, in the presence of Saul; when Saul threw his speare at him. Secondly, in being sent by Saul to fetch a hundred foreskins of the Philistines. Thirdly, in his Chamber, when his wife Michol deliuered him. Fourthly, in Gath, when he escaped from Achish, by counterfeiting madnesse. Fifthly, when he was in the same Caue with Saul. Sixtly, when the men of Ziglag would haue stoned him.

Qu. How many times was he in danger of famine?

An. Twice: first, when he did eate the shew-bread, chap. 21.6. Secondly, when he sent to Naball for prouision, cha. 25.8.

Qu. Where liued he an exile?

An. First, in the wildernesse, and then amongst the Philistins.

Qu. Wherein did he shew his clemency?

An. In pardoning Nabals churlish answer, when hee had vowed his ruine, Chap. 25.23.

Qu. At whose entreaty did he saue him?

An. At Abigails, Nabals wife.

Qu. What doe we learne by that?

An. That many times the follies of men are excused by the wisdom of their wiues.

Qu. How was he persecuted by the Amalekites?

An. They tooke his wiues, Ahynoam and Abigail prisoners.

Qu. Who receiued them?

An. Dauid.

Qu. Wherein shewed he his loyalty?

An. Not onely in refraining to lay violent hands vpon Saul his annointed soveraigne, though twice hee were in his power, and might haue slaine him, but also in praying for his welfare.

Qu. How oft was Saul in his power?

An. Twice.

Qu. Where?

An. Once in the caue of the rockes of Engedy; and another time in the wildernesse of Ziph, neere the mountaine Hachilah, Chap. 14.4. and Chap. 16.7.

Qu. What doe we learne by this?

An. That no subiect ought to lay violent hands vpon his Prince, be he neuer so wicked.

2 SAMVEL.

Question.

*W*ho was the first offender Dauid punished after he came to the Crowne?

An. A Picke-thanke and a Counterfeit.

Qu. What was he.

An. An Amalekite.

Qu. How did he counterfeit?

An. He told Dauid he had slaine Saul, Chap. 1.10.

Qu. How did he insinuate & picke a thanke of Dauid?

An. He brought him the Crowne that Saul wore vpon his head, and the bracelet that he had vpon his arme, Cha. 1.10.

Qu. How did the King accept this newes?

An. He rent his clothes, wept, and fasted till night.

Qu. What learne wee by that?

An. The tender compassion of Dauid, and so consequently, that ought to be in all Christians, for the hard misfortune euen of our enemies, Chap. 1.12.

Qu. How did he reward the counterfeit?

An. As I with all counterfeit picke-thankes may be: in steed of a rich reward which he hoped for, hee frowned vpon him, asked him how hee durst shed the blood of the Lords annointed, and commanded one of his followers to kill him, Chap. 1.12.

Qu. How was the state of the kingdome when Dauid entred vpon it?

An. Like a tempestuous sea.

Qu. What was the reason?

Aa. Ciuill dissention.

Qu. Who raised it?

An. Ishbosheth, the sonne of Saul, whom Abner made King of Israel.

Qu. Did they make warre vpon Dauid?

An. They did.

Qu. How was that warre ended?

An. God gaue Dauid victory.

Qu. By what meanes?

An. First, by force of armes, Cha. 2.17. Secondly, by reason of a priuate quarrell betweene Ishbosheth and Abner his chiefe Captaine, Chap. 3.8.

Qu. Whether went Abner?

An. He

An. He fled to David.

Qu. What was his welcome thither?

An. Ioab, Dauids chiefe captaine slew him treacherously, because Abner before had slaine Ishbosheth, Ioabs brother, cha. 3. 2.

Qu. Was David priuy to this act?

An. No: but greatly lamented it, and praied to God to reward Ioab according to his desert, chap. 3. 29.

Qu. What became of Ishbosheth?

An. After Abner left him, two of his owne seruants (Baanah and Rechab) traitorously slew him, and brought his head to David, chap. 4. 8.

Qu. How did David reward them?

An. As villaines should be, caused them to be slaine, had their hands and feet cut off, and after hanged them vp for an example, ouer the poole of Hebron, ch. 4. 12

Qu. What doe we learne by these circumstances?

An. The good hope of Dauids vertuous gouernment.

Qu. What was the next argument of his vertuous gouernment?

An. Hee did that which euery good Prince ought to doe.

Qu. What was that?

An. Studied to aduance Religion.

Qu. How?

An. In bringing the Arke of God into the Citty, dauncing before it, to shew his zeale and gladnesse, and purposing to build a Temple for the Lord, where his name might be called vpon, chap. 6. 16.

Qu. How did God accept of his zeale and good intent?

An. So well, as he gaue him dominion ouer many nations, and promised to establish the kingdome to his posteritie for euer, Chap. 8. and chap. 7. 12.

Qu. What did Michol when she saw Dauid her husband daunce before the Arke?

An. As the wicked of our time, laughed his godly zeale to scorne, chap. 6. 16.

Qu. After this, how many times did Dauid fall from God.

An. Thrice.

Qu. In what manner?

An. First, through lust. Secondly, through murder: and last of all, through presumption.

Qu. How did he offend through lust?

An. He knew the wife of Uriah, Chap.

11. 4.

Qu. How through murder?

An. He caused her husband to be slain, Chap. 11. 15.

Qu. How through presumption?

An. He numbred his people, as depending vpon victory by the multitude of men, and not by the power of God, cha. 24. 1.

Qu. How did God plague him for his first two sinnes?

An. He kindled dissention against him, both within his house, and without.

Qu. How within his house?

An. Two manner of wayes.

Qu. Which be they?

An. First, by the meanes of a deadly hate that sprang vp betweene his Sons.

Qu. Which sonnes?

An. Absolon and Ammon.

Qu. How?

An. Ammon deflowered Tamar, Absolons sister; for which, Absolon slew Ammon, Chap. 13. 19.

Qu. What was the second cause of dissention?

An. Absolon conspired against his Fathers Crowne and dignitie, Chap. 15. 1.

Qu. How did he practise to aspire?

An. By stealing the hearts of the people from his father, by curtesie and flattering speeches.

Qu. Who was his chiefe counsellour?

An. Achitophell.

Qu. What became of Achitophell?

An. He hanged himselfe, Chap. 17. 32.

Qu. What became of Absolon?

An. He likewise had an vntimely death.

Qu. In what manner?

An. As he fled before his fathers army, riding vnder an Oake, he was hanged by the haire of the head, and afterward thrust through the body with darts by Ioab, Chap. 18. 9. 14.

Qu. What may wee learne by these men overthrow?

An. That treason will alwayes haue a shamefull end.

Qu. How was dissention stirred vp against Dauid without his house?

An. Two manner of wayes.

Qu. Which be they?

Ad. First, by the reproach of a base subiect of his vomited out against him: and then by the forraigne mallice of the Philistines, Chap. 2.

Qu.

*Qu. What was the subiect called that re-
uised him?*

An. Shemei out of the house of Saul.

Qu. How did he reuise him?

An. He called him murderer, and cast stones and dust in his face, chap. 16. 7. 13.

Qu. Did David endure it?

An. Yes: as he did all his former troubles, with patience: commanding his men of warre not to touch Shemei: for said hee, my sonne, which came out of mine owne bowels, sought my life: then how much more may this son of Shemei suffer him to curse, for the Lord hath bidden him, chap. 16. 11.

*Qu. What vertue is shewne in David be-
sides his patience.*

An. Gratitude and continency.

*Qu. Wherein did he shew himselfe grate-
full?*

An. In giuing all the lands of Saul to Mephibosheth his friend, Ionathans sonne, chap. 29. 30.

Qu. Wherein was he continent?

An. In refusing, being very faint through thirst, to drinke of the water which men had hazarded their liues to fetch him, chap. 23. 17.

*Qu. How was David plagued for his pre-
sumption?*

An. God offered him the choise of three plagues.

Qu. Which be they?

An. Either to haue seauen yeeres famine, or to flye three months before his enemies, or to haue three monthes pestilence in the Land, chap. 24. 13.

Qu. Which did David chuse?

An. Three dayes pestilence.

Qu. What was his reason?

An. Because he had rather fall into the hands of God then men, for God will be mercifull when men are pittilesse.

*Qu. How many of his people died of the
pestilence?*

*An. Threescore and ten thousand,
chap. 24. 15.*

*Qu. In all the troubles of David, did
God send him no friends to comfort him?*

*An. Yes: God is a God of mercy, and as he doth promise, euen so he will per-
forme: at all times of his distresse hee
raised him some friend or other.*

Qu. Which were they?

*An. Before Saul died, Ionathan, Mi-
col, Abimelech the Priest, seure hundred
men that came to his ayde in the wilder-
nesse. Abigail, rich Nabals wife, that
brought him prouision, and Achis King
of Gath, that gaue him a Cittie called
Ziglag.*

*Qu. After Saules death, in the time of his
persecution, who were his friends?*

*An. Beside many other of his Sub-
iects that stucke vnto him, Hushai shew-
ed himselfe a speciall friend, in ouer-
throwing the counsell of Achitophell,
whereby the rebellion of his Sonne Ab-
solon was cut off, chap. 16. and old Bar-
zillai that succoured him when hee fled
from his sonne, chap. 19. 32.*

*Qu. Notwithstanding, the manifolde trou-
bles David had, did he at last finde rest?*

An. Yes: and dyed in peace.

*Qu. What doth his troublesome life and
quiet end figure vnto vs?*

*An. The race of the chiefe King of
Heauen, CHRIST IESVS, who ac-
cording to the flesh, was persecuted on
euery side; as David was, with outward
and inward enemies, as well in his owne
person, as in his members, but at last
overcame all, and gaue his Church
perpetuall victorie. His Name be prai-
sed.*

The end of Samuel.

KINGS and CHRONICLES.

Question.

VV

Ho succeeded David?

An. His sonne Salomon.

*Qu. What was the first
thing hee asked of GOD?*

*An. Wisedome: and God gaue it
him, chap. 3. 12.*

Qu. What did he shew therein?

*An. That wisedome beautifieth a
Prince or Ruler, more then either wealth
or honour.*

*Qu. What was the first sinne hee puni-
shed?*

An. Rebellion in Adoniah, cha. 3. 25.

Qu. What was the second?

An. Murder.

Qu. In whom?

An. In

An. In Ioab, for the death of Abner and Amasa, although he fled to the Altar for refuge.

Qu. What doth that signifie?

An. That no place ought to shelter an homicide, Chap. 2. 34.

Qu. What was Salomons estate?

An. Peacefull, and full of Pompe.

Qu. How came that to passe?

An. By the gift of God.

Qu. Wherefore?

An. Because he asked wisdom first, and about all things (when God put him to his choise) therefore he had not onely wisdom giuen him, but all things else.

Qu. How did he shew himselfe thankesful?

An. In imploying his wealth and wisdom to the glory of God.

Qu. How was that?

An. He iudged iustly, and built a most sumptuous Temple to the Name of the Lord.

Qu. Wherein consisted the magnificent of Salomon?

An. In these things: he ruled ouer all kingdomes, from the Riuer of Euphrates vnto the Land of the Philistins, and the border of Egypt, chap. 1. 31. His victuals for one day were thirty measures of fine flour, and threescore measures of meale, chap. 4. 12. Ten fat Oxen, and twenty Oxen of Pasture: a hundred sheepe, beside Harts, Bucks, Bugles, and fat Fowle, chap. 4. 2. 3. Hee had forty thousand stables of horses for his Chariots, and twelue thousand horsemen, chap. 4. 26. Gold and Silver was as plentifull as stones, chap. 10. 27. He had seauen hundred wiues, and three hundred Concubines, chap. 11. 3. Beside all this, hee had wisdom more then any creature liuing.

Qu. Yet in the end, notwithstanding he had his hearts desire in these and in all things else, what was his opinion of this worlds felicitie?

An. That all was vanitie and vexation of spirit.

Qu. Did this Prince, thus blessed of God both outwardly and inwardly, fall afterward from God?

An. He did.

Qu. In what manner?

An. By adultery & idolatry, cha. 11. 5.

Qu. What doe we learne by that?

An. That how absolute soeuer we are

for honour, wisdom, or riches, yet wee may fall, as Salomon did.

Qu. How was Salomon punished for his sinnes?

An. God raised vp enemies against him, and after his death deuided his kingdom, leauing the least part to his sonne.

Qu. Why did not God quite extinguish his race, considering his sinne?

An. Because of the promise which he made to his Seruant Dauid, chap. 1. 34.

Qu. Who succeeded Salomon?

An. His sonne Rehoboam.

Qu. How many tribes had he vnder his dominion?

An. Two, Iuda and Benjamin.

Qu. Who ruled ouer Israel?

An. Ieroboam, a seruant to King Salomon.

Qu. How many tribes were vnder him?

An. Ten, chap. 11. 31.

Qu. What vices doe we learne to shun by the liues of the Kings of Israel and Iuda?

An. Not to corrupt religion to serue our owne turnes.

Qu. By whose example?

An. By the example of Ieroboam, King of Israel, Chap. 12. 28.

Qu. What else?

An. Not to lay violent hands vpon Gods Ministers.

Qu. By the example of whom?

An. Of Ieroboam, Chap. 13. 4.

Qu. How did God punish him?

An. As he thrust out his hand to strike the Prophet of the Lord, his hand withered, and he could not plucke it backe againe, chap. 13. 4.

Qu. What else?

An. Not to conspire against the king.

Qu. By the example of whom?

An. Of Zimri, that slew Elah king of Israel, being drunke in Tirzah, and afterward sate vpon his throne, chap. 16. 9. 10.

Qu. What was the end of Zimri?

An. He reigned but seauen dayes, and being besieged in Tirzah, and finding no way to escape, burnt the Kings Pallace, and himselfe in it, chap. 16. 18.

Qu. What else?

An. Not wrongfully to desire our neighbours goods.

Qu. By the example of whom?

An. Of Ahab King of Israel.

Qu. What else?

An. No

An. Not to shedde our neighbours blood, to be made owner of his goods.

Qu. By the example of whom?

An. Of Ahab and Iesabel, who by the practise of falsē witnessē, put Nabaoth to death, & tooke his Vineyard, cha. 21. 33.

Qu. How were they punished?

An. Ahab was slaine at Ramoth Gilead, and Iesabell was throwne out at her chamber window, and dashed in pieces, Chap. 22. 34. and 2 Kings 9. 33.

Qu. What else?

An. Not to hate the Preachers of God, because they grate vpon our galled consciences.

Qu. By the example of whom?

An. Of Ahab, chap. 22. 8.

Qu. What else?

An. Not to be couetous.

Qu. By the example of whom?

An. Of Gehezi that tooke money, Garments, Sheepe, Oxen, and other things where he should not.

Qu. What was his punishment?

An. He was plagued with the Leprosie, 2 Kings 5. 27.

Qu. What else?

An. Not to take counsell of spirits in time of sicknessē, or any other extremitie.

Qu. By the example of whom?

An. Of Ahaziah, who hauing taken a fall through the Lattice of a Windowe, sent his seruants to Baalzebub, to know if he should recouer or no. 1 Kings 1. 2.

Qu. How did God punish him for that sinne?

An. He suffered him to pine vpon his bed for want of helpe, 2 Kings 1.

Qu. What else?

An. Not to blaspheme the Name of God.

Qu. By the example of whom?

An. Of Senacherib the Assyrian,

Qu. How was he punished?

An. God slew of his Souldiers a hundred fourescore and fūe thousand men, and when he returned into his countrey, his owne sonnes murdered him in the Temple of his idoll Gods, 2 King. 19. 37.

Qu. What else?

An. Not to deride Gods Ministers.

Qu. By the example of whom?

An. Of the children of Berthell, that

called Elisha Bald-pate, 2 King. 2. 24.

Qu. How were they punished?

An. Two Beares came out of the forest and tore them in pieces.

Qu. What else?

An. Not to be vaine-glorious.

Qu. By the example of whom?

An. Of Hezekiah, that in pride shewed all his wealth to the Ambassadors of Babell.

Qu. How was he punished?

An. God gaue all that wealth afterward into the hands of the King of Babel for a prey, 2 King 20. 17. 18.

Qu. What else?

An. Not to mocke or iest at the preaching of the Word of God.

Qu. By the example of whom?

An. Of Zedekiah and his subiects, that mocked and despised the Propets that were sent to forwarne them of their destruction, 2 Chron. 26. 19.

Qu. What was their punishment?

An. Zedekiah himselfe, for despising the light of his soule, lost the light of the body: his eyes were pulled out, his Sonnes were slaine before him, and hee and the people carried into captiuitie to Babylon.

Qu. What vertues doe we learne by the liues of the Kings of Israel and Iuda?

An. To haue a sure confidence in the prouidence of God.

Qu. By the example of whom?

An. Of Eliah the Prophet, to whom in time of famine God sent meat by Ravens, 1 King. 17. 6.

Qu. What else?

An. To be chatitable to the distressed.

Qu. By the example of whom?

An. Of the widdow of Sarephta, whose Oyle and Meale, the more she spent, the more she had, for her kindnesse shewed to Eliah, 1. King. 17. 16.

Qu. What else?

An. To be zealous in prayer.

Qu. By the example of whom?

An. Of Eliah, who in time of great drowth, called faithfully vpon the Lord, and hee powred downe raine vpon the earth, 1 King. 8. 4. 5.

Qu. How many be the degrees by which prayer ascends into heauen?

An. Sixe.

C

Qu. Which

Qu. Which be they?

An. First, humilitie; in shewing reuerence with the members of the body, as kneeling, &c. Secondly, deuotion; in hauing mind of nothing else when we pray. Thirdly, faith; in believing to obtaine that we pray for. Fourthly, integritie of heart, not to aske any thing but that is iust. Fifthly, conuersation of life, that our manners answer our deuotion. Sixthly, perseuerance; that is, neuer to be faint or weary of so good an exercise.

Qu. What vertues learne we else?

An. Not to doubt of our resurrection.

Qu. By the example of whom?

An. Of Eliah, that was taken body and soule vp into heauen, 2 King. 1. 11.

Qu. What else?

An. To be faithfull.

Qu. Why?

An. Because where faith is, nothing seemes impossible.

Qu. By the example of whom?

An. Of Elisha, that raised the dead to life, cured Naaman the Leaper, and made Iron to swim vpon the waters, 2 Kings 4. 35. and chap. 5. 14. and chap. 6. 6.

Qu. What else?

An. Not to distrust the omnipotency of God.

Qu. By the example of whom?

An. Of the destruction that fell vpon the Aramites, that lay before Samaria, without any stroke of mans hand, 2 king. 17.

Qu. What else?

An. To assure our selues of Gods helpe, howsoeuer wee are forsaken of men.

Qu. Why?

An. Because millions of Angels in-campe about the faithfull, 2 Kings 6. 7.

Qu. What else?

An. To aduance true Religion.

Qu. By the example of whom?

An. Of Iosiah King of Iuda, that put downe Idolatrie, and commanded the Law of God to be read in the Temple, 2 Kings 23. 21.

Qu. What else?

An. Not to spare our owne Parents in case of Religion.

Qu. By the example of whom?

An. Of Asa King of Iuda, that despo-

sed his owne mother for Idolatrie, 2 chr. 15. 16.

Qu. What else?

An. To prouide liuing for the Ministers of God.

Qu. By the example of whom?

An. Of Hezekiah King of Iuda, that commanded the tithes of Corne, Wine, Oyle, and honny, to be brought to the Priests, 2 Chron. 21. 4, 5.

Qu. What else?

An. Not to doubt of forgiveness, if we repent.

Qu. By the example of whom?

An. Of Manasseh King of Iuda, whom vpon his hearty repentance, God deliuered out of captiuitie.

E Z R A.

Question.

VV

How writ this Booke?

An. E Z R A.

Qu. Of what nation was he?

An. A Iew, of the family of Aaron.

Qu. How many things doe wee generally learne out of this Booke?

An. Foure.

Qu. Which is the first?

An. The trueth of Gods mercy.

Qu. How?

An. In that according to his promise, after seuentie yeares were expired, he deliuered his people out of captiuitie.

Qu. By the fauour of whom?

An. Of Cyrus King of Persia. chap. 1.

Qu. Who brought them home?

An. Zerobabell and Ezra.

Qu. What is the second thing wee doe learne out of this Booke?

An. The thankfulness which ought to be in vs for Gods benefits, as was in the Israelites after their returne. ch. 7. 27.

Qu. What was the third?

An. The care that we ought to haue to establish true religion, by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, and published his Lawes, Chap. 6. 15.

Qu. What is the fourth?

An. When wee are once planted in peace, and haue the vse of true religion to labour as the Israelites did, for the pre-

preseruatiō of humane society, by seeing good lawes executed, Chap.10.

NEHEMIAH.

Question.

W *Hat was Nehemiah?*
An. A Iew, and in great fauour with Darius.

Qu. *What was his disposition?*
An. He feared God, and desired the good of his Country.

Qu. *How did that appeare?*

An. First, by his daily prayer: next, by the lamentation he made for the misery of his owne country-men, chap.14. and lastly, by obtaining meanes to help them.

Qu. *He did not then, as many do in these dayes, say, God helpe onely, and so forget the miserie of their brethren, but hee laboured to giue them succour.*

An. He did.

Qu. *In what manner?*

An. Hee procured a licence of the King, to get prouision for the repaying of Ierusalem, Chap.2.8.

Qu. *Who hindered him in his worke?*

An. Sanballet the Horonite, and Tobiah the Ammonite.

Qu. *For what cause?*

An. Vpon malice.

Qu. *What doe we learne thereby?*

An. That the deuill & his instruments still lye in wait to hinder vertuous exercises.

Qu. *How did they hinder the Iewes?*

An. By raising warre vpon them.

Qu. *Did the Iewes then leaue off their enterprize?*

An. No: they laboured with one hand, and held the sword in the other, cha.4.17

Qu. *What doth their diligence teach vs?*

An. In repairing the new Ierusalem of our soules, as they did the olde Ierusalem of their earthly habitation: to practise the deeds of charitie with one hand, and in the other to holde the shield of faith, to keepe off the assaults of the deuill, and his instruments.

Qu. *What did Nehemiah repaire in Ierusalem?*

An. The wals of the broken buildings.

Qu. *What else?*

An. Decayed religion, and corruption of manners, Chap.13.

ESTER.

Question.

VV *Hat was Ester?*
An. A poore maide.

Qu. *How was she aduanced?*

An. To be the wife of a King.

Qu. *By what meanes?*

An. By the prouidence of God, and her owne vertue.

Qu. *To what end?*

An. To protect the Iewes her Country-men.

Qu. *What vices doe wee learne to shunne by the contents of this Booke?*

An. Not to feast in ostentation of our riches.

Qu. *By the example of whom?*

An. Of Ahasueros King of Persia and Media, that made a feast of a hundred and fourescore dayes, Chap.1.4.

Qu. *What else?*

An. The disobedience of wiues to their Husbands.

Qu. *By the example of whom?*

An. Of Vashti Ahasueros the Queene, that refused to come to him when hee sent for her.

Qu. *What was her punishment?*

An. She was banished the Kings company for euer.

Qu. *What else?*

An. Not to buy sinne with the price of money.

Qu. *By the example of whom?*

An. Of Haman, that would giue the King ten thousand talents of siluer, to haue the Iewes destroyed, chap.3.9.

Qu. *What else?*

An. Not to harbour pride and contempt in our hearts.

Qu. *By the example of whom?*

An. Of proud Haman, that wished the death of euery one that did not salute him.

Qu. *What was his punishment?*

C 2 *An.* He

An. He was hanged himselfe vpon the Gallowes which hee made for another man, chap.7.10.

Qu. What vertues doe we learne out of this Booke?

An. To obserue temperance in our feasting.

Qu. By the example of whom?

An. Of Ahasuerosh, that commanded (during his feast) no man should be compelled to drinke more then what hee pleased, chap.1.8.

Qu. May not Christians be ashamed of this?

An. Yes.

Qu. Shew me your reason.

An. Because he that was a Heathen thought it a sinne to carouze; but wee that know God, make it no conscience to be drunke.

Qu. What vertues learne we else?

An. The loue of a woman vnto her husband.

Qu. By the example of whom?

An. Of Ester, that made voide a decree purchased by Haman, for the destruction of all the Iewes in Persia, Chap.8.11.

IOB.

Question.

VV *What learne we in generall out of the Booke of IOB?*

An. Fiue things.

Qu. Which be they?

An. First, vprightnesse of life, in these words: And Iob was an vpright and iust man, chap.1.1. Secondly, patience in affliction: Shall wee receiue good at the hand of the Lord, and not euill? chap.2.10. Thirdly, mutabilitie of the world, in these words: Such things as my soule refused to touch (as are sorrowes) are my meat, chap.6.7. Fourthly, the enuy of the deuill, in these words: Touch that hee hath, and see if hee will not blaspheme thee to thy face, chap.1.11. Fifthly, the mercy of God, in these words: Hee maketh the wound & bindeth it vp, ch.5.18.

Qu. Wherein consisted his vprightnesse?

An. In three things.

Qu. Which be they?

An. In holinesse toward God: In vprightnesse toward the world: and in sobrietie toward himselfe.

Qu. In holinesse, as how?

An. He was the eyes of the blind, chap.29.15. The feet of the lame, chap.29.15. He fed the hungry, chap.31.17. He clothed the naked, chap.31.19. Hee stood with the widdow & fatherlesse, ch.31.16. He harboured the stranger, chap.31.32. He iudged iustly, chap.29.14.

Qu. In sobriety, how?

An. His heart was not infected with lust, chap.31.7. Nor did his feet walke in deceit, chap.31.5. Nor made hee gold his hope, chap.31.24. Nor did his mouth kisse his hand, that is, hee was not vaine-glorious, chap.31.27.

Qu. Wherein consisted his patience?

An. In bearing with the mutabilitie and change of his estate.

Qu. Wherein consisted the change of his estate?

An. In fiue things.

Qu. Which be they?

An. First, hee lost his Children and his wealth, chap.2. Secondly, his body became leproous, chap.2.7. Thirdly, his friends vpbraided him, cha.4.5. Fourthly, his wife forsooke him, cha.19.17. Fifthly, his owne seruants despised him, chap.19.15.16.

Qu. Wherein consisted the enuy of the deuill?

An. In tempting him many wayes, before he would be satisfied of his constancie.

Qu. Wherein appeared the mercy of God?

An. In this, as hee did sinne, so hee did restore.

Qu. How was Iob restored?

An. Double the wealth hee had before, chap.42.10.

Qu. What doe we learne by that?

An. That Gods mercy is greater than his iudgement.

Qu. What haue wee when wee come into this world?

An. Nothing.

Qu. What shall we haue when we depart?

An. As much, chap.1.11.

Qu. What shall hee reape that ploughed iniquitie?

An. The same, chap.4.8.

Qu. Can any man say to himselfe, I am righteous?

An.

An. No: not the Angels in Heauen,
chap.4.18.

Qu. What is man borne to by nature?

An. To trauell, as naturally, as it is for
the sparke to flye vpward, chap.5.7.

Qu. To what may wee compare fained
friends?

An. To a Riuer that in summer is dry,
and in winter is frozen, chap.6.15.

Qu. To how many things may we liken the
vanishing frailty of mans age?

An. To fixe things.

Qu. Which be they?

An. First, to the vanishing of a cloud,
chap.6.9. Secondly, to the swiftnesse of a
Weauers shuttle, chap.7.6. Thirdly, to a
shaddow, chap.8.9. Fourthly, to the hasty
speed of a Poast, chap.9.25. Fifthly, to the
sayling of a ship, and the flighs of an Ea-
gle, ch.9.29. Sixtly, to a flower that sho-
teth forth in the morning, and is with-
ered by night, chap.14.2.

Qu. What shall deuoure the house of bribes?

An. Fire.

Qu. May a man boast of the greatnesse of
his birth?

An. No.

Qu. Why?

An. Because corruption is our mother,
and the wormes our sisters and brothers,
chap.7.13.

Qu. Though wee die, what helpe doth Iob
giue vs?

An. That we shall rise againe, and see
God in our flesh, chap.19.16.

Qu. Of what continuance is the ioy of the
wicked?

An. For a moment, chap.20.5.

Qu. What may we thinke when wee see
the wicked flourish?

An. That they are kept to the day of
destruction, chap.21.30.

Qu. How comes wisdom of men?

An. Neither by age, nor authoritie,
chap.32.9.

Qu. How then?

An. By the gift of God.

Qu. What is God?

An. Incomprehensible for power,
iustice, and prouidence, chap.33.39.

The end of Iob.

PSALMES.

Question.

VV *What is the generall doctrine
of the Psalmes?*

An. Prayer and thank-
giuing: prayer, that God will continue
his fauour towards vs: thanksgiuing, for
his benefits receiued.

Qu. What man is blessed?

An. He that contemneth not Gods
word, but meditateth vpon his Law.

Qu. What is he like?

An. A tree planted by the water side.

Qu. What man is cursed?

An. Hee that sitteth in the seat with
the scornors of Gods word.

Qu. What is he like?

An. Chaffe scattered before the wind.

Qu. Who conspires against God and his
anointed?

An. The Heathen and wicked doers.

Qu. What is the end of their conspiracies?

An. Derision before God, Psal.2.4.

Qu. In time of trouble, in whom must we
trust?

An. In the Lord.

Qu. Why?

An. Because hee will deliuer vs, Psal.

3.3.

Qu. Who turnes the glory of God into
shame?

An. Louers of vanities & lies, Psal.4.2.

Qu. What is a persecutor of Gods people
compared vnto?

An. A Lyon.

Qu. Why?

An. Because like a Lyon he will teare
in pieces, and deuoure, Psal.7.2.

Qu. If the wicked seeke to obscure the glo-
ry of God, how will he reueale his praises?

An. Euen by the mouth of Babes and
sucklings, Psal.8.2.

Qu. How will the Lord iudge this world?

An. In righteousnesse, Psal.9.8.

Qu. Are the poore despised in Gods sight?

An. No: he is their refuge, Psal.9.9.

Qu. What is the practise of the worldly
man?

An. Fraud, rapine, tyranny, Psal.10.

C 3

Qu. What

Qu. What is his reward?

An. Fire, Brimstone, stormy tempests.

Qu. How many are the righteous?

An. In earth none: there is not one that doth good, no not one, Psal. 14.

Qu. Who shall dwell on Gods holy Hill?

An. He that speaks trueth, slanders not his neighbour, nor giues his money to vsury, Psal. 15. 3. 5.

Qu. Of what did David prophesie?

An. Of Christ.

Qu. Wherein?

An. In these words. Thou shalt not leaue my soule in the graue, nor suffer thy holy one to see corruption, Psal. 16. 10.

Qu. What is true felicitie?

An. The fruition of Christ Iesus face to face, in righteousness, Psal. 17. 10.

Qu. Who will the Lord teach in his way?

An. The humble heart, Psal. 25. 9.

Qu. How doth the Lord loue vs?

An. More then father or mother; for when they forsake vs, he will take vs vp, Psal. 27. 10.

Qu. He will not then be angry for euer?

An. No: his anger endureth but a while, and though sorrow be this night, we shall haue ioy to morrow, Psal. 30. 5.

Qu. What must wee doe when wee haue sinned?

An. Confesse our wickednesse, though it be against our selues.

Qu. What followes?

An. Forgiuenesse, Psal. 32. 5.

Qu. Is it enough for vs to eschew euill?

An. No.

Qu. What then?

An. We must likewise doe good, Psal. 34. 14.

Qu. May the wicked prosper?

An. Like a greene Bay-tree; but they shall quickly wither, Psal. 37. vers. 35. 36.

Qu. May the righteous be miserable?

An. Yes: but their inheritance shal be perpetual, Psal. 37. 18.

Qu. What is the vanitie of rich men?

An. They heape vp wealth, and know not who shall enioy it, Psal. 39. 6.

Qu. When the oppressed mourne, what doth God?

An. He gathers their teares into a bottle, and keepe a register of their wrongs, Psal. 56. 1.

Qu. To what end?

An. To poure so much vengeance vp on their oppressors heads.

Qu. To whom must all flesh appeale?

An. To God.

Qu. Why?

An. Because though worldly Magistrates growe slacke and remisse, yet hee will heare their complaints, Psal. 65. 2.

Qu. How doth God finde the true disposition of his people?

An. By tryall.

Qu. How doth he try them?

An. As siluer is tride in the fire of affliction, Psal. 66. 10.

Qu. In the sea of this life, what hope haue we to saue vs from drowning?

An. A rocke.

Qu. What is that rocke?

An. Christ Iesus, Psal. 71. 3.

Qu. Why are Magistrates called Gods?

An. Because they supply the place of God, for the administration of Iustice.

Qu. How doe they proue to be no Gods?

An. In that they dye like men, Psal. 82. 6. 3.

Qu. Hath God made an election of those that shall be saued?

An. Yes.

Qu. When?

An. Before the foundations of the earth were layd, Psal. 90. 2.

Qu. Why are the righteous comparad to a Palme-tree?

An. Because, as the wood of that is sweet, so ought they to be sweet wood for the building of Gods Church: as the leaues of it are greene, so ought their words alwaies to be vertuous: As the fruit of it is lasting, so their good deeds ought to be without ceasing.

Qu. How is God made visible to our mortall eyes?

An. By his Creatures, the light is his cloathing, he mooues vpon the wings of the winde, his Messengers are flames of fire: his throne is Heauen, and his footstole is the earth.

Qu. Why doth not the Sea ouer-flow the earth?

An. Because God hath set it bounds, which it shall not ouer-passe, Psal. 104. 9.

Qu. What is the best seruice of flatterers?

An. They reward euill for good, and hatred for friendship, Psal. 109. 5.

Qu.

Qu. What is the inconuenience of an euill tongue?

An. It woundeth like the sharpe Arrowes of a mighty man; and burneth like coales of Iuniper, Psalme 109. 5.

Qu. How is God to be praised?

An. With the whole hart, Psal. 9. 1.

Qu. How is he to be praised vnto?

An. Not with fained lips.

Qu. Who is our best guide?

An. The spirit of God.

Qu. Whither doth it lead vs?

An. To the Land of righteousness,
Psal. 34. 13. 14.

Qu. What is the Lord to them that trust in him?

An. A fortress, a Bulwarke, and a shield, 144. 2.

The PROVERBS of Salomon.

Question.

What is a Prouerbe?

An. A short saying, including much matter.

Qu. What doth it teach vs?

An. Wisedome and vnderstanding.

Qu. What is the beginning of wisdom?

An. The feare of the Lord, verse 7.

Qu. Who embraceth instruction?

An. The wise.

Qu. Who refuseth it?

An. The foole, verse 7.

Qu. How doth wisdom adorne?

An. Like a chaine of Golde about the necke, verse 9.

Qu. When sinners entice vs, what must we doe?

An. Not giue consent, vers. 10.

Qu. How are sinners disposed?

An. Their feet are swift to euill, ver. 16.

Qu. If we seeke after wisdom, what will she doe?

An. Poure out her minde vnto vs, and giue vs vnderstanding, verse 13.

Qu. If we despise wisdom, what will she doe?

An. Laugh at our destruction, ver. 26.

Qu. How commeth destruction?

An. Suddainly, like a whirle winde, verse 27.

Qu. What is the hinderance to the obtaining of wisdom?

An. Sloath.

Qu. How doth sloath reward those that loue it?

An. With death and confusion, chap. 1. 32.

The doctrine of the second Chapter.

Question.

In what sort must we seeke after wisdom?

An. As after Gold and Siluer.

Qu. Whence commeth wisdom?

An. From the mouth of God, vers. 6.

Qu. What is the effect of wisdom?

An. It will preferre vs from all vices.

Qu. What is the propertie of a Harlot?

An. To flatter with her lips, verse 16.

Qu. Whither leads her acquaintance?

An. To hell, verse 18.

The Doctrine of the third Chapter.

Question.

To keepe the commandments of God, what profit bringeth it?

An. Prosperitie & length of life.

Qu. What Jewels must we hang about our neckes?

An. Mercy and Truth.

Qu. Where must they be set?

An. In the Table of our hearts, ver. 3.

Qu. Why doth God giue riches vnto men?

An. By them to honour him, verse 6.

Qu. What is the reward of that honour?

An. Our Barnes shall be filled with abundance, and our presses burst with new Wine, verse 10.

Qu. In what sort must men be wise?

An. Not in their owne conceipt, ver. 7.

Qu. Whom doth God correct?

An. Such as he loneth, verse 12.

Qu. At what rate is Wisdom vs. lucc?

An. To be more worth then Gold or Pearle, verse 15.

Qu. What be the handmaidens of Wisdom?

An. Long life, verse 16. Pleasant daies,

verse 17. Securitie of soule and body, ver.
23. 24. 25.

Qu. What vices else are forbidden in this
Chapter?

An. All mallice or desire to hurt, ver.
26. All causelesse contention, verse 30.
And all scorning and scoffing, verse 34.

Qu. Why are these vices forbidden?

An. Because they are abomination
before the Lord, verse 31.

The doctrine of the fourth Chapter.

Question.

How are the wicked sed?

An. With the bread of extortion, and the wine of violence, v. 17.

Qu. What infecteth the whole course of life?

An. A corrupt heart, false lips, and wanton eyes.

Qu. What purifieth the whole course of life?

An. A cleane hart, a true tongue, and a chaste eye, chap. 23. 24. 25.

The doctrine of the fifth Chapter.

Question.

How seemeth lust at the first?

An. As sweet as hony, verse 3.

Qu. How in the end?

An. As bitter as wormewood, ver. 4.

Qu. What hurt bringeth it to the body?

An. It consumeth the flesh, verse 11.

Qu. What to the purse?

An. It leaues our goods in the hands
of strangers, verse 10.

Qu. Is there any thing else to be learned
out of this Chapter?

An. To liue vpon our owne labour,
ver. 15. To be charitable to others, v. 16.
To keepe wedlock vniolated, ver. 18. 19.

Qu. Why ought we to be carefull of these
things?

An. Because we alwaies walke in the
light of the Lord, verse 22.

The doctrine of the sixth Chapter.

Question.

IN what case is he that is surety for another
man?

An. Snared with the words of his
owne mouth.

Qu. What learne we by the Pismire?

An. Diligence.

Qu. How?

An. To labour in summer, to preuent
the wants of winter.

Qu. How commeth poverty vpon the sloath-
full?

An. Like an armed man.

Qu. Which be the sixe things that God ha-
teth?

An. First, haughty eyes: secondly, a lying
tongue: thirdly, a heart imagining euill:
fourthly, feet swift to shed blood: fifthly, a
false witnesse: sixthly, all sowers of conten-
tion, verse 17. 18. 19.

Qu. What is our speciall duty to our Pa-
rents?

An. Obedience, to follow their instru-
ction.

Qu. How many waies doth a wicked wo-
man tempt?

An. With the beauty of her face, the
flattery of her tongue, and the wanton-
nesse of her lookes, verse 24. 25.

Qu. Is adultery worse then these?

An. Yes.

Qu. Why?

An. Because theft may be redeemed,
but adultery destroyeth the soule, & the
reproach thereof can neuer be put away,
verse 31. 32. 33.

The doctrine of the seauenth Chapter.

Question.

WHy is lust called a deed of darkenesse?

An. Because commonly it practi-
seth in the night, when the ayre is
darke and blacke, verse 9.

Qu. The reason of that?

An.

An. Such is the guilt of conscience, as it couers darkenesse to shadow the filthinesse thereof.

Qu. What are the markes of an Harlot?

An. A wandering foote, verse 12. An impudent face, verse 13. And an inticing tongue, verse 15. 16. 17.

Qu. What is hee like that yeelds to the inticement of lust?

An. An Oxe led to the slaughter, a foole that goeth to the stockes: or a bird that hasteth to the snare, verse 22. 23.

An. The word of God, and the ministration of his Sacraments.

Qu. In the thirteenth verse it is said: A foolish woman is troublesome: what understand we by the foolish woman?

An. Ignorant Preachers.

Qu. What is their doctrine?

An. Like stolne waters, sweet to the flesh, but vnplesant to the spirit, verse 17. 18.

The doctrine of the eight Chapter.

Question.

IS Wisedome any niggard of her good graces?

An. No: shee cryeth out vnto men in the gate, and in the entry of their houses, in the toppe of high places, and by the high-way side, verse 2. 3.

Qu. What doth she promise?

A. The knowledge of excellent things, verse 6.

Qu. How doth shee induce the mindes of men to follow her?

An. By promising vnto them, that her doctrine shall be easie and plaine, verse 9.

Qu. What in this booke is vnderstood by the name of Wisedome?

An. The word of God, and the doctrine of his Preachers, which is easie to all them that haue a desire to learne.

Qu. Of what continuance is Wisedome?

An. Euen from eternitie, before the earth was made, the depths begotten, or the mountaines setled, verse 23. 24. 25.

The doctrine of the ninth Chapter.

Question.

IN this Chapter, how doth Wisedome allure her followers?

An. By calling them to a sumptuous banquet.

Qu. What is meant by that Banquet?

Question.

WHat are the vertues and vices deciphered in this Chapter for our instructions?

An. The first are wisdome and folly.

Qu. What is the good that commeth by Wisdome?

An. A wise son maketh a glad father.

Qu. What is the hurt that commeth by Folly?

An. A foolish sonne is a heauinesse to his Mother.

Qu. What are the second?

An. Sloath and diligence.

Qu. What is the inconuenience of Sloath?

An. A sloathfull hand makes poore, verse 4.

Qu. What profit comes by diligence?

An. The hand of the diligent maketh rich, verse 4.

Qu. What is the third?

An. Righteousnesse and impietie.

Qu. What is the good that commeth by righteousness?

An. The memoriall of the iust shall be blessed.

Qu. What is the hurt that commeth by impietie?

An. The name of the wicked shall rot, verse 7.

Qu. What are the fourth?

An. Innocencie and guilt of conscience.

Qu. What is the good that commeth by Innocencie?

An. Hee that walketh vprightly, walketh boldly.

Qu.

Qu. What is the hurt that cometh by guilt of conscience?

An. Feare and shame, for he peruerteth his wayes, and he shall be made knowne. verse 9.

Qu. What are the fift?

An. Loue and hatred,

Qu. What is the good that cometh by Loue?

An. It couereth offences, verse 12.

Qu. What is the hurt that cometh by hatred?

An. It stirreth vp contentions.

Qu. What are the sixt?

An. Silence and much babling.

Qu. What is the hurt of much babling?

An. In many words there cannot want iniquitie.

Qu. What is the good that cometh by silence?

An. He that refraineth his lips is wise, verse 16.

The doctrine of the eleauenth Chapter.

Question.

What are false Ballance, &

An. Abomination before the Lord.

Qu. What doth a true waight?

An. Please him, verse 1.

Qu. When pride goes before, what folloues?

An. Shame, verse 2.

Qu. How is lowlinesse rewarded?

An. With wisdom and honour.

Qu. Can riches deliuer in the daies of wrath?

An. No.

Qu. What is our refuge then?

An. True righteousness, verse 4.

Qu. How is the way of the righteous?

An. Direct and straight.

Qu. How is the way of the wicked?

An. Crooked, and stumbling, verse 5.

Qu. Whither leades the path of the one?

An. To life.

Qu. Whither leades the path of the other?

An. To death, verse 19.

Qu. Can Friendship defend euill deedes?

An. No: but in the end they shall be punished, verse 21.

Qu. How shall he be rewarded that is ver-
tuously liberall?

An. With increase.

Qu. How bee that spareth more then is
conuenient?

An. With pouertie and indignation,
verse 24.

Qu. How seemes a woman without discre-
tion?

An. Like a Jewell of gold in a Swines
snout, verse 22.

Qu. Whom doth the people curse?

An. Hoorders vp of corne.

Qu. And whom will they blesse?

An. Such as bring it forth to sell, verse
26.

The doctrine of the twelfth Chapter.

Question.

What is a vertuous woman to her Hus-
band?

Anf. A crowne of gold vpon his
head.

Qu. And what is shee that maketh her
husband ashamed?

An. Corruption in his bones, verse 4.

Qu. How doe the godly and wicked dis-
fer?

An. First, in their thoughts: the
thoughts of the iust are right, but the
counsell of the wicked are despightfull.
Secondly, in their wordes: The talke of
the wicked is, to lie in waite for bloud,
but the mouth of the righteous will deli-
uer them, verse 6. Thirdly, in their works:
The wicked worketh a deceitfull worke,
but hee that soweth righteousness, shall
receiue a sure reward, cha. 11. 18. Fourth-
ly, in their end: The wicked perish, but
the house of the righteous shall stand
fast, verse 7.

Qu. Are not many men despised for pa-
uertie?

An. Yes.

Qu. But what is hee that is poore, and li-
ueth of his owne labour?

An. Better then he that boasteth, and
lacketh bread, verse 9.

Qu. What are the wordes of a peruerse
tongue?

An.

An. Like the pricking of a sword.

Qu. Why?

An. Because they prouoke others to anger, verse 18.

The doctrine of the 13. Chapter.

Question.

*W*hat is the chiefe use of the tongue?

An. To glorifie God.

Qu. Using it so, what followes?

An. That a man may receiue much good by the fruit thereof, verse 2.

Qu. What is one propertie of a sluggard?

An. To desire much, but to take paines for nothing.

Qu. How is he rewarded?

An. His soule is still empty, and findes no reliefe, verse 4.

Qu. There are two sorts of men, which vnder the name of riches, shew themselves both dissemblers: which be they?

An. He that maketh himselfe rich, and hath nothing: and hee that maketh himselfe poore, hauing much wealth, verse 7.

Qu. But these qualities being referred to the goods of the minde, what is the fault of the first?

An. Vaine-glory, to be proud of that he hath not.

Qu. What is the fault of the second?

An. Not any at all; but rather a commendable modestie, that although he be vertuous, yet hee had rather other men should speake of it then himselfe, verse 7.

Qu. What shall become of euill gotten goods?

An. They shall waste.

Qu. What of those which are truly gotten?

An. They shall encrease, verse 11.

Qu. When hope is deferred, what doth it bring?

An. Faintnesse of heart.

Qu. But once accomplished, what is it then?

An. A tree of life, verse 12.

Qu. What is it to be obedient?

An. It maketh a man gracious.

Qu. What is it to be disobedient?

An. It maketh a man hated, verse 15.

Qu. When we send forth a messenger, what must our care be?

An. That hee be vertuous and wise.

Qu. And why?

An. Because a wicked messenger procureth much hurt to himselfe and others; but a faithfull Ambassadour is a preservation to both, verse 17.

Qu. How shall he be rewarded that resisteth instruction?

An. With pouerty and shame.

Qu. How be that embraceth discipline?

An. He shall be honoured, verse 18.

Qu. What company ought we to keepe?

An. The wise; for so we shall be wise.

Qu. What company ought we to shunne?

An. The company of fooles; because with them we shall be afflicted, verse 20.

Qu. To spare the rodde of correction toward our children when they offend, is it loued?

An. No: but rather hate.

Qu. Who loueth his children then?

An. He that chastiseth them, verse 24.

The doctrine of the 14. Chapter.

Question.

*W*hat is a wise woman in a house?

An. A blessing to encrease.

Qu. What is a foolish?

An. A curse to decay and ruine, ver. 1.

Qu. What is the way that seemeth right, but the issues thereof are death?

An. The allurements to pleasures, verse 12. 13.

Qu. How doe we decline from God?

An. In following the world.

Qu. What shall our successe be in the end?

An. Wee shall be made weary of our wayes, verse 14.

Qu. When a tale is told, must we giue credit straight?

An. No: but consider the circumstances, verse 15.

Qu. Whoruns into sinne without care or consideration?

An. A foole.

Qu. Who feareth and departeth from sinne?

An. The wise man, verse 16.

Qu. Wherein consisteth the honour of a King?

An.

An. In the multitude of good subiects,
verse 28.

Qu. Who exalteth Wisdome?

An. Hee that is slow to wrath.

Qu. Who exalteth folly?

An. He that is of an halty minde. v. 29.

Qu. What doth hee that oppresseth the
poore?

An. Reproch God that made him.

Qu. What doth he that sheweth mercy on
the poore?

An. He honoureth him that made him,
verse 31.

Qu. Wherein hath a maister pleasure?

An. In a vertuous and wise seruant.

Qu. Wherein is he displeased?

An. Toward him that is vicious and
leud, verse 35.

The doctrine of the 15. Chapter.

Question.

What pacifieth wrath?

An. A soft answer.

Qu. What stirreth up anger?

An. Froward words, verse 1.

Qu. Who speaketh aright, and according
to knowledge?

An. The tongue of the wise.

Qu. Who babbleth, and useth vaine
wordes?

An. The mouth of the foolish, verse 2.

Qu. From whom is nothing hid?

An. From the eyes of the Lord; for he
beholdeth both the euill and the good,
verse 3.

Qu. Doth his sight pierce into the depth of
hell?

An. Yes.

Qu. What learne you by that?

An. That he much more seeth into the
hearts of men, verse 11.

Qu. When the heart is ioyfull, what fol-
lowes?

An. A cheerefull countenance.

Qu. When the heart is sad what ensues?

An. Heauinesse of looke, verse 13.

Qu. How liue the wicked?

An. In continuall horror.

Qu. How the vpright in conscience?

An. At a continuall feast, verse 15.

Qu. Are the richest men most happy?

An. No: better is a little with the feare
of the Lord, then great treasure with
trouble, verse 16.

Qu. How is homely fare made sweet and
delicate?

An. By loue: for better is a dinner of
greene hearbs with loue, then a stall-fed
Oxe with hatred, verse 17.

Qu. What followes the angry man?

An. Woe and strife.

Qu. What followes the gentle and meeke?

An. Peace and quiertnesse, verse 18.

Qu. How seemeth the way of the sloath-
full?

An. As a hedge of thornes.

Qu. Why?

An. Because he alwayes findeth some
stay, and dare not goe forward.

Qu. How seemeth the way of the dili-
gent?

An. Plaine and smooth, though neuer
so ragged.

Qu. And why?

An. Because he is dismayed at nothing,
verse 19.

Qu. Where doe mens thoughts come to
nought?

An. Where counsell is wanting.

Qu. Where doe they prosper?

An. Where much counsell is vsed, ver.
23.

Qu. If we will liue, what way must we
tread?

An. On high: that is, our conuersa-
tion must be in heauen.

Qu. Where lyes the way to death?

An. Below: that is, in lining after the
fashion of the world, verse 24.

Qu. When art wordes most acceptable?

An. When they are spoken in due sea-
son, verse 23.

Qu. To whom is the Lord nere when they
pray?

An. To the godly.

Qu. To whom is hee farr off?

An. To the wicked, verse 29.

The doctrine of the 16. Chapter.

Question.

Who is the guide of the tongue?

An. The Lord : for without him we are not able to speake a good word, verse 1.

Qu. What is the most abuse amongst men?

An. Selfe-conceit.

Qu. How?

An. In that euery mans wayes are cleane in his sight.

Qu. But who disproueth them?

An. The wisdom of the Lord, that tryeth the spirit, verse 2.

Qu. Are all things created for the glory of God?

An. All things.

Qu. What, the wicked?

An. Yea, the wicked, that in their destruction he may be glorified, verse 4.

Qu. What is a signe our finnes are forgiven?

An. An vpright life after repentance, verse 6.

Qu. How ought a King to speake?

An. With diuine lips.

Qu. How is that?

An. Hee must neyther prophane, nor transgresse in iudgement, verse 10.

Qu. What followes of that?

An. His Throne shall be established, verse 12.

Qu. What is the wrath of a King?

An. The messenger of death.

Qu. What is his fauour?

An. Life : or like a cloud of the latter raine, verse 14. 15.

Qu. Who is the Gentleman-Usher to destruction?

An. Pride, verse 18.

Qu. To what is understanding compared?

An. To a well-spring of life.

Qu. Why?

An. Because it ouer-floweth with all sweetnesse of discipline, verse 22.

Qu. To what are the lips of an euill man compared?

An. To consuming fire.

Qu. And why?

An. Because he destroyes himselfe and others, verse 27.

Qu. Who setteth diuision among men?

An. A tale-teller, verse 27.

Qu. What is vertuous old age?

An. A crowne of glory, verse 31.

Qu. Who is the most valiant?

An. Not he that vanquisheth a Citie; but he that bridles his owne fury, ver. 32.

The doctrine of the 17. Chapter.

Question.

Doe not high wordes beseme a foole?

An. No :

Qu. What doth much lesse beseme a Prince?

An. A lying tongue.

Qu. What is the vertue of bowty?

An. Like the vertue of a precious stone.

Qu. How is that?

An. As the one draweth the eyes of the beholder (which way soeuer it is turned) so doth the other the hearts of people, verse 8.

Qu. What is the nature of most Princes?

An. They will not be reproued.

Qu. But what if they be?

An. They will be offended with him that doth it, verse 9.

Qu. What is a sharpe word to a good nature?

An. More then an hundred stripes to a peruerse foole, verse 10.

Qu. Is a foole in his folly to be shunned?

An. Yea, euen as much as a Beare robbed of her whelps, verse 12.

Qu. From whom shall euill neuer depart?

An. From him that rewardeth euill for good, verse 13.

Qu. May wee iustifie the wicked?

An. No.

Qu. May we condemne the iust?

An. Neyther.

Qu. And why so?

An. Because to doe eyther is an abomination before the Lord, verse 15.

Qu. What good doth a foole get by his wealth?

An. Nothing, if hee seeke not wisdom.

Qu.

Qu. How is a friend knowne?
An. By his good will at all times, verſe 17.

Qu. When is a ſoole counted wiſe?
An. When he holds his peace, ver. 28.

The doctrine of the 18. Chapter.

Question.

Is there any defect in Wiſedome?
An. No: it is like deepe waters, or the well-ſpring of a flowing Riuer, that is neuer empty, verſe 4.

Qu. How is the ſoole inſnared?

An. By his owne lips, verſe 7.

Qu. Who is the ſlothfull kinne unto?

An. To him that is a great waſter, v. 9.

Qu. How?

An. As the one gets nothing, ſo the other ſpends all; and both their lines end in pouerty.

Qu. What is the meanes to riſe to honour?

An. Humilitie, verſe 12.

Qu. What procurereth audience before high perſons?

An. Guiſts, verſe 16.

Qu. How doe the wordes of rich and poore differ?

An. The one ſpeaketh roughly, as depending on his wealth, the other meeke-ly, as fearing his pouerty, verſe 2. and in chap. 10. 15.

The doctrine of the 19. Chapter.

Who gathereth many friends?

An. He that is rich.

Qu. Who is deſtitute of comforts?

An. Hee that is poore, verſe 4. 7.

Qu. Who ſhall not eſcape unpuniſhed?

An. A falſe witneſſe.

Qu. Who is he that ſhall periſh?

An. A teller of lies, verſe 9.

Qu. What is it to deſer anger, and to paſſe over offences with a charitable minde?

An. Diſcretion in the ſoule, and glory to God, verſe 11.

Qu. What is the Kings wrath compared vnto?

An. The roaring of a Lyon.

Qu. To what his ſauour?

An. The morning dew, verſe 12.

Qu. Of whence haue we riches?

An. By inheritance from the world.

Qu. But of whence a vertuous Wiſe?

An. From the hands of the Lord, v. 14.

Qu. Who lendeth to the Lord?

An. Hee that hath mercy vpon the poore; and hee will be his recompence, verſe 17.

Qu. Who is better then a rich lye?

An. A poore man that is true, verſe 22.

Qu. How are the ſimple and ignorant admoniſhed?

An. By the puniſhment of the ſcornefull, verſe 25.

The doctrine of the 20. Chapter.

Question.

Why muſt wee beware of much Wine?

An. Becauſe wine-bidders are ſcoffers, and apt to quarrell, verſe 1.

Qu. Is it a diſgrace to ceaſe from ſtriſe?

An. No: but an honour.

Qu. How?

An. Becauſe euery ſoole will be meddling, verſe 3.

Qu. Why will not the ſlothfull plough?

An. Becauſe it is Winter.

Qu. What ſhall hee therefore doe in Summer?

An. Beg, verſe 4.

Qu. What doth drowfineſſe cauſe?

An. Pouerty.

Qu. What doth watchfulneſſe bring?

An. Plenty of bread, verſe 13.

Qu. How ſeemes the bread of deceipt?

An. Sweet at the firſt.

Qu. How afterward?

An. Like grauell in the mouth, verſe 7.

The doctrine of the 21. Chapter.

Question.

Who is higheſt in authoritie vnder God?

An. The King.

Qu.

Qu. Can hee doe all things then as pleaseth him?

An. No: no otherwise then God hath appointed.

Qu. Why so?

An. Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.

Qu. Is not the company of a contentious woman irksome?

An. Ye., and it is better to dwell in a corner of the house top, then with such a one in a wide Pallace, verse 9. and 19.

Qu. Who shall cry and not be heard?

An. He that stoppeth his eares at the crying of the poore, verse 13.

Qu. What is it to wander out of the way of knowledge?

An. All one, as to remaine amongst the dead, verse 6.

Qu. Which is the better, wisdome or strength?

An. Wisdome.

Qu. How proue you that?

An. Because wisdome ouerthroweth the confidence of the mighty, verse 22.

Qu. May any thing preuaile against the decree of the Lord?

An. No: neyther wisdome, vnderstanding, nor counsell, verse 30.

The doctrine of the 22. Chapter.

Question.

*W*Hat is the estimation of a good name?

An. More worth then riches, v. 1.

Qu. Why must we sue the path of the forward?

An. Because their way is full of thorns and snares, verse 5.

Qu. When we see a plague hang ouer vs for our offences, what must we doe?

An. Hide our selues vnder the shadow of Gods mercy, by calling vpon his name.

Qu. But what doe the foolish at such a time?

An. Goe on still without repentance, and are punished, verse 3.

Qu. To make children proue vertuous olde men, what shall we doe?

An. Instruct them therein in their youth, verse 9.

Qu. Why is borrowing grieuous?

An. Because the borrower is seruant to the lender, verse 7.

Qu. Who kindles strife?

An. The scorner.

Qu. How must wee quench it?

An. By casting out the scorner, ver. 10.

Qu. Whose familiaritie ought Princes to vse?

An. Such as are pure of heart, verse 11.

Qu. What will the Lord doe to them that rob the poore?

An. Spoile the soules of them, as they spoyle theirs, verse 22. 23.

Qu. With whom is it dangerous to conuerse?

An. With the angry and furious man, verse 24.

The doctrine of the 23. Chapter.

Question.

*A*T the Table of Rulers what must wee remember?

An. Sobriety, verse 1. 2. 3.

Qu. What is correction to a childe?

An. Deliuerance from destruction, v. 14.

Qu. Is enuy forbidden?

An. Yea, euen against sinners.

Qu. How?

An. Not to vexe our selues at their prosperity, nor grieue in that we are not like them, verse 17.

Qu. Why?

An. Because they shall be cut downe like grasse, and wither: but our hope shall continue. Psalme 37. 1.

Qu. Why must we not keepe company with drunkards and gluttons?

An. Because their life is odious, and their end pouerty, verse 21.

Qu. What part of our body must wee dedicate to wisdome?

An. Our heart, verse 26.

Qu. Why is a whore compared to a deepe ditch?

An. Because she deuoureth the soules of many, verse 27.

Qu. To whom is woe, sorrow, wounds, and rednesse of eyes?

An.

An. To them that tarry long at the wine, and seeke out mixt wine, verse 30.

Qu. What other inconueniences followes drunkennesse?

An. Though it be pleasant at the first, it biteth like a Serpent in the end: it kindleth lust, and makes a man senselesse of wrong, verse 22. 23. 24.

The doctrine of the 24. Chapter.

Question.

How is warre to be enterprised?

An. Aduisedly, and with counsell, verse 6.

Qu. When is mans courage tryed?

An. In the day of aduersity, verse 10.

Qu. What must wee doe when we see the innocent oppressed?

An. Deliuer them.

Qu. But if wee doe not, are we excused to say, we knew it not?

An. No: for God which searcheth the heart, sees the contrary, verse 11. 12.

Qu. What danger is he in, that reioyceth at another mans fall?

An. To turne the wrath of God from another vpon himselfe, verse 17. 18.

Qu. Who is to be abhorred of the whole world?

An. He that saith to the wicked, thou art righteous, verse 24.

Qu. Who is to be reuerenced of the whole world?

An. He that boldly rebuketh the wicked, verse 25.

Qu. In what state is the field of the sloathfull?

*An.*ouer-growne with thornes and nettles, verse 31.

Qu. What instruction receiue we thereby?

An. To beware of the like sinne.

Qu. What are the wordes of the sloathfull?

An. Yet a little sleepe, a little folding of the armes: or, there is a Lyon without: &c. that so hee may still cherish his lazie humour, verse 33.

The doctrine of the 25. Chapter.

Question.

When is a Prince a meete vessell for the Lords use?

An. When he is purged from vice, and the corruption of leud counsellors, verse 5.

Qu. What are wordes spoken in fit place compared vnto?

An. Apples of gold, set in pictures of siluer, verse 11.

Qu. What is a faithfull messenger to him that sendeth him?

An. As cold in extremitie of heate, verse 13.

Qu. To what may wee liken him that boasteth of false liberalitie?

An. To clouds and wind without raine, making a great shew without any performance, verse 14.

Qu. How must wee taste the pleasures of this world?

An. As we would honey: moderately, least we surfet, verse 16.

Qu. What is hee like vnto, that beareth false witnesse against his neighbour?

An. An hammer, a sword, or a sharpe Arrow.

Qu. Why?

An. Because his wordes bruize and wound, verse 18.

Qu. What is the vnfaithfull like to in the time of trouble?

An. A broken tooth, or a sliding foot, verse 19.

Qu. To take a mans garment from him in Winter, what is it like?

An. Vinegar poured vpon Allom, because as the vinegar dissolneth the allom, so doth such cruelty vndo the needy. v. 20.

Qu. Must we hate him that hateth vs?

An. No: but giue him bread if he be hungry, and drinke if he be thirsty; that so by noting our curtesie, his owne conscience may reclaime him, verse 21. 22.

Qu. What is he like that cannot bridle his owne nature?

An. A Citie without wals, subiect to any danger, verse 28.

The doctrine of the 26. Chapter.

Question.

Is honour unmeet for a foole?

An. Yes: as inconuenient as Snow in haruest, verse 1.

Qu. Neede wee to feare a curse that is causelesse?

An. No more then the Sparrow doth the Fowler, when shee is in her flight, verse 2.

Qu. To whom belongs a spur or a whip?

An. To the horse.

Qu. To whom the rod?

An. To the foole, verse 3.

Qu. What is it to giue honour to a foole?

An. Euen the same as to hide a Pearle amongst a heape of stones, verse 2.

Qu. Of whom is there lesse hope then of a foole?

An. Of him that is wise in his owne conceipt, verse 12.

Qu. What is it to meddle in a bridle?

An. As much as to take a curst dog by the eares, verse 17.

Qu. What doth the decciisfull man in his rage?

An. Mischiefe; and sayes it is a iest, like him that is mad, throwing fire-brands abroad, and must be borne withall, because he is mad, verse 18. 19.

The doctrine of the 27. Chapter.

Question.

Of whom must we be praised?

An. Not of our selues, but of others, verse 2.

Qu. What is anger?

An. Cruell.

Qu. What is enuy?

An. Not to be stood against, verse 4.

Qu. Why may wee not boast of to morow?

An. Because wee know not what the successe of the day will be, verse 5.

Qu. What are the requards of a louer?

An. Faithfull.

Qu. What are the kisses of an enemy?

An. Dangerous, verse 6.

Qu. Who despiseth delicate meates?

An. Hee that is full.

Qu. Who thinketh bitter things sweete?

An. The hungry soule, verse 7.

Qu. Is the hearty counsell of a friend pleasant?

An. Yes, as an oyntment of perfume, so doth it reioyce the heart, verse 9.

Qu. In times of extremitie, what must we cleaue to?

An. Rather a neighbour neere hand, then a brother farre off, verse 10.

Qu. Can a contentious woman be concealed?

An. No more then the winde, verse 16.

Qu. Ought not hee that attendeth to be recompensed?

An. Yes, as hee that keepeth the Fig-tree, shall eate the fruit thereof, verse 11.

Qu. May the eye of a man be satisfied?

An. No more then the graue, which is neuer full, verse 20.

Qu. May a foole be separated from his folly?

An. No: not if you bray him in a mortar with a pestell, verse 22.

Qu. What is the duty of a Pastor?

An. To know the state of his flocke, and to be watchfull ouer them, verse 23.

The doctrine of the 28. Chapter.

Question.

What is the terror of a guilty conscience?

An. To flye, though no man pursue.

Qu. What is the securitie of innocencie?

An. To be confident as a Lyon, verse 1.

Qu. What causeth the change of many Princes?

An. The transgression of the land, v. 2.

Qu. For whom doth the vsurper gather his wealth?

An. Not for himselfe, but for some others that will vse it better, verse 8.

Qu. Who shall obtaine mercy?

An. He that confesseth his sinnes,

Qu. Who not?

An. He that hideth his offences, ver. 13.

Qu. Is it good to set a wicked Ruler ouer the people?

An. No: for he will behaue himselfe like a roaring Lyon, or hungry Beare, ver. 15.

Qu.

Qu. Shall goods euill gotten prosper?
An. They shall vanish, verse 29. and
 Chapter 21. 21.

Qu. Shall a man that rebuketh, finde fauour
 with the rebuked?

An. Yes, in the end, more then he that
 flatters him, verse 23.

Qu. What is hee that robber's Father or
 Mother?

An. Beside a theefe, a destroyer, v. 24.

The doctrine of the 29. Chapter.

Question.

What is it to stand against correction?

An. Obstinacy, a disease vacurable
 verse 1.

Qu. What comes by the authoritie of the
 righteous?

An. Joy and comfort.

Qu. What when the wicked rule?

An. Sorrow and sighing, verse 2.

Qu. How is a kingdome preserved?

An. When the Magistrates are iust.

Qu. How is it brought to ruine?

An. When the Magistrates take bribes,
 verse 24.

Qu. What is the end of flattery?

An. Deceit, verse 5.

Qu. How is the foole knowne?

An. By his lauish speech he poureth
 forth his minde at once.

Qu. How is a wise man knowne?

An. By his taciturnitie: hee will not
 speake but vpon occasion, verse 11.

Qu. How doth wickednesse encrease?

An. With the number of them that
 commit wickednesse, verse 16.

Qu. What doth too much lenitie?

An. Make a seruant presume to be as
 a Sonne, verse 21.

The doctrine of the 30. Chapter.

Question.

*What is the danger powerie may fall in-
 to?*

An. Theft.

Qu. What is the danger wealth may fall
 into?

An. Forgetfulnesse of God.

Qu. What kinde of life must we then pray
 for?

An. A competent; neyther too much,
 nor too little, verse 8. 9.

Qu. What kinde of people are those, whose
 teeth are as swords, and whose lawes are
 knives to eat up the poore?

An. Vsurers and extortioners, ver. 14.

Qu. Which is the foure things that are ne-
 uer satisfied?

An. The graue, the barren wombe, the
 earth for water, and the fire for fewell,
 verse 16.

Qu. What are the three things that are
 hid, and the fourth that cannot be knowne?

An. The way of an Eagle in the ayre,
 the path of a Serpent ouer a Rocke, the
 course of a ship in the Sea, and the hant
 of a man with a maide, verse 19.

Qu. Which are the foure things that com-
 monly abuse the state whereunto they are cal-
 led?

An. A seruant put in authoritie, a foole
 at a banquet, a hatefull woman married,
 and an handmaide the heire to her Mi-
 stresse, verse 23.

Qu. Which are the foure small creatures
 that giue checke to men for wisdom?

An. The Pismire, that prepareth meate
 in Summer against Winter; the Coney,
 that builds her house in the rocke; the
 Grasshopper, that obserues order, yet hath
 no ruler; and the Spider, that takes holde
 in Kings Palaces, verse 25. 26. 27. 28.

The doctrine of the 31. Chapter.

Question.

What learne you in this Chapter?

An. To be chaste and temperate,
 verse 3.

Qu. Chaste, as how?

An. In these wordes: Giue not thy
 strength to women.

Qu. Temperate, as how?

An. To refraine from drinking of wine,
 verse 4.

Qu. What learne you else?

An. How to know a vertuous woman.

Qu.

Qu. How is a vertuous woman knowne?
An. By her painfullnesse; shee seeketh
wool and flaxe, and laboureth cheerfully,
ver. 31. By her watchfulnesse: she will rise
while it is yet night. verse 15. By her pro-
vidence: with the fruit of her hand shee
planteth a vineyard, verse 16. By her cha-
ritie: shee stretcheth out her hand to the
poore, verse 20. And by her faith: in the
latter day she shall reioyce, verse 25.

ECCLESIASTES, or the PREACHER.

Question.

W*Ho writ this Booke?*
An. Salomon.
Qu. Why is it called by the
name of the PREACHER?
An. Because Salomon by way of exhor-
tation, labours to instruct all men, how to
hate the vanities of this world, and to af-
fect nothing but heauenly blessednesse.

CHAP. I.

Question.

W*Hat are the pleasures of this life?*
An. Vanitie of vanities, verse 2.
Qu. Is there any thing vnder heauen, a
man may say, this hath not beene before?
An. Nothing, verse 10.
Qu. Is wisdom also vaine?
An. Yes, and vexation of spirit ver. 17.

CHAP. 2.

Question.

W*Herein then consisteth happinesse? in*
mirth and ioy?
An. No, verse 3.
Qu. In banquetting?
An. No, verse 3.
Qu. In sumptuous building?
An. No, verse 4.
Qu. In gold and silver?
An. No, verse 5.

Qu. In multitude of Seruants?
An. No, verse 8.
Qu. In authoritie?
An. No, verse 9.
Qu. What is the reason?
An. Because they are transitory, and
leaueth behind them vexation of spirit,
verse 11.
Qu. Wherein is the foole and wise man
alike?
An. In death, verse 16.
Qu. What are the dayes of man?
An. Trauaille and sorrow, verse 23.

CHAP. 3.

Question.

W*Hat is here set downe?*
An. The mutabilitie of time.
Qu. What learne you by that?
An. First, that nothing in this world is
permanent: Secondly, not to be grieued
if we haue not all things at once, nor en-
ioy them so long as we would, from the
1. to the 8.
Qu. Why can wee haue nothing but by
painfull trauell?
An. Because thereby the Lord will
humble vs, verse 10.
Qu. Are the conditions of men and beasts
alike?
An. Yes, touching the death of the bo-
dies, verse 19.
Qu. How doe they differ?
An. The one is partaker of reason, the
other is gouerned by sense: the one pe-
risheth body and soule, the other liueth
eternally.
Qu. How both in body and soule?
An. Yes, after the resurrection of the
flesh.

CHAP. 4.

Question.

H*ow doth hee further proue vexation of*
spirit?
An. In that the Innocents are still op-
pressed, and none comforteth them, v. 1.
Qu. How is a poore man preferred before
a King?

An. By wisdom, verse 13.

Qu. What is the bond of Friendship?

An. Societie.

Qu. What is the benefite of Societie?

An. Mutuall comfort and helpe one man to another, verse 10. 11. 12.

CHAP. 5.

Question.

*I*N speaking to God what must we avoid?

An. Temeritie, and multitude of wordes, verse 1.

Qu. Who seeth the oppression of the poore?

An. The Lord.

Qu. Who shall redresse them?

An. He that sees them, verse 7.

Qu. What learne we by this?

An. Not to be astonied at the malice of the world, since our reuenger liues.

Qu. How is the desire of the covetous?

An. Insatiable, verse 9.

Qu. For what is the night appointed?

An. For rest vnto all creatures.

Qu. How rests the covetous man?

An. Vnquietly.

Qu. How rests the poore labourer?

An. His sleepe is sweet vnto him, v. 11.

CHAP. 6.

Question.

*H*ow is the rich man miserable?

An. In that God hath giuen him much treasure and wealth, and hee wanteth power to enioy it, verse 2.

Qu. How commeth that to passe?

An. Eytther by parsimonie, losse, or so-daine death.

CHAP. 7.

Question.

*W*hy is the day of death better then the day of birth?

An. Because our birth is the entrance to sorrow and affliction: and our death the gate to ioy and happinesse, verse 3.

Qu. Why is it better to goe to the house of mourning then to the house of laughter?

An. Because in the house of mourning we shall behold the iudgements of God, and thereby learne to amend our liues, verse 4.

Qu. Why is it better to heare the rebuke of a wise man, then the song of a fool?

An. Because the one is instruction; the other losse of time.

Qu. What is the peruerseness of the world?

An. That the iust sometime perish, and the wicked man continueth long in his malice, verse 17.

Qu. When wee are admonished to leaue wickednesse, what must we doe?

An. Come at the first call, verse 19.

CHAP. 6.

Question.

*W*hom doth a Tyrant hurt?

An. Himselfe as well as others, v. 9.

Qu. Doth God punish sinners?

An. Yes.

Qu. Wherefore?

An. To their greater iudgement.

Qu. Doth God afflict the righteous?

An. Yes.

Qu. Wherefore?

An. For their tryall, and to their greater comfort, verse 12. 13. 14.

CHAP. 5.

Question.

*D*oe prosperitie and aduersitie teach vs whom God loueth, and whom he hateth?

An. No.

Qu. Why?

An. Because they happen indifferently both to the righteous and vnrighteous, verse 2.

Qu. What is the difference then?

An. The righteous are assured of Gods fauor by faith, so are not the other, ver. 4.

Qu. What is the opinion of Epicures?

An. They had rather be abiect & liue, then honourable and dye, which is meant by the liue dog and dead Lyon, verse 4.

Qu. Why were they of that opinion?

An. Because after this life they thought there was no other being.

Qu.

Qn. How doth the World deceive her favorites?

An. By making them thinke they are blessed of God, when they haue wealth and good successe in this life.

Qn. Are not they then the blessings of God?

An. Yes, to them that vse them to his glory, and the benefit of the poore; otherwise not.

CHAP. 10.

Question.

How are the deedes of the wife?

An. Discreete.

Qn. How are the deedes of the foole?

An. Rash and absurd, verse 4.

Qn. What vanitie doth Salomon note in this Chapter?

An. That the worthy are displaced, and the vnworthy aduanced, verse 6. 7. That the Land is miserable, whose Prince wanteth wisdom, and whose Nobles are giuen to their owne lusts and pleasures, verse 16.

Qn. What treason doth God comdemne in a Subiect against his Prince?

An. Not onely treason in act, but treason in thought, verse 20.

CHAP. 11.

Question.

To whom must the rich be liberall?

An. To the poore.

Qn. When?

An. In this life, because after death there is no further power.

Qn. How must they be liberall?

An. In dispersing their almes to many.

Qn. By what example are we taught to be charitable?

An. By the cloud that poureth raine: by the sea, that casteth vp her increase: by the Sunne that casteth out his beames from East to west: all which are not thus seruiceable and gracious for themselues, but for the benefit of others.

Qn. How shall the charitable man be rewarded?

An. With plentie on earth, and treasure in heauen.

Qn. If vanitie be forbidden, why doth Salomon in the ninth verse of this Chapter counsell vs to follow the lusts of our owne hearts?

An. Hee doth it in dirision (as if hee should say) goe to yee worldlings, glut your selues with all manner of vanitie: but remember that one day you shall come to iudgement for all, verse 9.

CHAP. 12.

Question.

To whom must we dedicate our youth?

An. To the Lord.

Qn. Why?

An. Because in age we shall be more vnapt, verse 4.

Qn. Why shall we be more vnapt?

An. By reason of the weakenesse of the body, which is set downe in the 3. 4. 5. 6. and 7. verses.

Qn. Whither returnes the soule in death?

An. To him that gaue it, verse 7.

The SONG OF SALOMON.

CHAP. 13.

Question.

What is contained in the Song of Salomon?

An. A liuely description of the mutuall loue betweene Christ and his Church, vnder the names of Bride and Bridegroom.

Qn. What is vnderstood by the Church?

An. Euery faithfull soule.

Qn. To what doth the faithfull soule compare her Bridegroom Christ Iesus, in the first Chapter?

An. To the sauour of a sweet Oyntment, because of his gracious benefits toward her, ver. 2. To the Chariots of Pharaoh, because of his power and strength, verse 8. To a bundle of Myrrhe, because of his holiness, ver. 12. To the Grapes of Engedie, for his sauing health, verse 13.

Qn. Can the Soule approach neere vnto Christ of her owne accord?

An. No: not except shee be drawne: that is, incited by his holy Spirit, verse 3.

CHAP. 2.

Question.

VV Here doth the Church desire to rest?
An. Under the shadow of Christ.

Qu. With what shall she be fed?

An. With the fruit of his doctrine, verse 3.5.

Q. To whom doth Christ compare his church?

An. To a Rose & Lilly among thorns.

Qu. Why?

An. First, for her beauty and pleasure: Secondly, for her excellency about all other things, in that all other things, in respect of her, are but as thornes, verse 2.

Qu. How doth she figure the coming of Christ?

An. Under the name of a Roe or yong Heart, looking through the grates of a window.

Qu. What is understood by that?

An. The diuinitie of Christ, shining through his humanitie, verse 9.

Qu. Cannot he then be perfectly knowne in this life?

An. No: no more then one that stands behind a grate, can be wholly or perfectly seene to our bodily eies.

Qu. What did Christ after he came?

An. Called to his beloued the Church, verse 10.

Qu. Did shee appeare at his calling?

An. No: she hid her selfe in the holes of the Rockes, verse 14.

Qu. Why did she so?

An. Because of her sinnes.

Qu. How did he comfort her?

An. By telling her the winter was past, that is, sinne was killed, and chearfull spring appeared: that is, grace and saluation was come, verse 11.12.

Qu. What is the Church compared vnto?

An. To a Doue,

Qu. Why?

An. Because of her meekenesse, v. 14.

Qu. What are the enemies of the Church compared vnto?

An. To Foxes,

Qu. Why?

An. Because of their malice and craft, verse 15.

CHAP. 3.

Question.

W Hat is the desire of the Church?

An. To be ioyned inseparably with Christ, verse 4.

Qu. How doth shee thinke to satisfie her desire?

An. By seeking after him.

Qu. When?

An. At all times, and in all places, but especially in the time of trouble and persecution, verse 12.

Qu. Will he heare her?

An. Yes: and deliuer her, making her rise out of the wilderness of affliction, like a pillar of smoake perfumed with Mirhe and Incense.

Qu. How is that?

An. Triumphantly.

Qu. What will be then doe?

An. Shew her his place of rest, the guard set to attend it, and his crowne of glory, verse 7.18.

Qu. Who be those?

An. First, quiet of conscience: secondly, protection of Angels: thirdly, eternall happinesse.

CHAP. 4.

Question.

W Hat doth Christ in this Chapter?

An. Set forth the beauty of his Spouse.

Qu. How?

An. By comparing her to diuers precious and pleasant things.

Qu. To what doth he compare her eyes?

An. To a paire of Doves, verse 1.

Qu. To what her haire?

An. To a flocke of Goates, looking downe Gilead.

Qu. To what her teeth?

An. To the wooll of Sheepe newe washt, vers. 2.

Qu. To what her lips?

An. To a thred of Scarlet, or the dropping of the hony combe, verse 2.11.

Qu. To

Qu. To what her necke?

An. To the tower of Dauid, verse 4.

Qu. To what her breasts?

An. To two young Roes, feeding amongst the Lillies, verse 5.

Qu. To what her loue?

An. To the pleasures of wine, or the saour of sweet spices, verse 10.

Qu. To what her whole body?

An. To a Garden planted with Pomegranate, Spikenard, Calamus, Cynamon, Myrhe, and all other chiefe Spices, verse 12. 13. 14.

Qu. The Church, or the soule of the faithfull being compared to a garden, what doth shee?

An. Call vpon her Bride-groome, Christ Iesus, to be vnto her a fountaine of liuing water, and to breathe vpon her with the breath of his holy Spirit, that shee may fructifie.

Qu. In what?

An. In loue and true obedience.

Qu. Why is the Church of Christ compared vnto these earthly perfections?

An. Because of our weake capacitie, that by these visible beauties wee may in some measure apprehend the innisible glory of Christ and his elect.

CHAP. 5.

Question.

What doth Christ in this fift Chapter?

An. Call the faithfull to a banquet of Spices, honey, milke and wine.

Qu. What is signified thereby?

An. His bounty, in heaping his graces vpon the faithfull, verse 1.

Qu. Are we ready to come when he calls?

An. No: sleepe, that is, the cares of this world, detaines vs, verse 2.

Qu. Doth he then straight forsake vs?

An. No: he stands without, calling still, till his lockes be wet with the dew of the night.

Qu. What vnderstand you by that?

An. The long patience of the Lord toward sinners, verse 3.

Qu. But if wee abuse that patience, what shall befall vs?

An. We shall seeke the Lord, and hee will not be found, verse 6.

Qu. In his absence what successe haue we?

An. We fall into the hands of cruell watchmen.

Qu. Who be they?

An. False Teachers.

Qu. How doe they handle vs?

An. Wound our consciences with their traditions, verse 7.

Qu. What markes doth the Church deliuer of Christ to finde him out?

An. She sayes, his head is of gold, verse 11. His eyes are like Doues, verse 12. His cheekes are as beds of Spices, and sweet flowers, ver. 13. His lips like Lillies dropping with Myrrh. v. 13. His hands as rings of gold, set with the Chrysolite, verse 14. His belly as Iuory couered with Saphires, ver. 14. His legs as pillars of Marble, set vpon sockets of gold, verse 15. His countenance as Libanon, verse 15. His mouth as sweet things, verse 16.

Qu. What is signified by these comparisons?

An. The infinite gifts and graces which the presence of Christ brings to the faithfull.

CHAP. 6.

Question.

How is the Church assured of the loue of Christ?

An. By his wordes.

Qu. What are they?

An. I am my beloveds, and my beloved is mine, verse 2.

Qu. How many Churches are there?

An. But one true Church, as there is but one Christ the head thereof.

Qu. How ought that Church to be affected?

An. Chastly, and without pollution.

Qu. How is her aspect?

An. Fresh as the morning: faire as the Moone: cleare as the Sun: and terrible, as an army with banners, verse 9.

CHAP. 7.

Question.

How many are the speciall vertues of the Church?

An. Two : Faith, and good workes.

Qu. How are they exprest vnto vs?

An. By the similitude of the Palme-tree, verse 7.

Qu. What are the properties of the Palme-tree?

An. The leaues are alwayes greene, and the fruit continuall.

Qu. Apply it?

An. As the tree is alwayes greene, and ful of fruit; so ought our faith be flourishing, and our good deeds without ceasing.

CHAP. 8.

Question.

Of whom will the Church be taught?

An. Of Christ alone, verse 2.

Qu. By whom is she upheld?

An. By the strength of his hands, ver. 3.

Qu. In what sort doth shee desire Christ to manifest his loue towards her?

An. By setting her as a seale vpon his heart, and signet vpon his arme, verse 6.

Qu. What is his loue?

An. A burning zeale, not to be quenched, verse 7.

Qu. How is his ieaiousse?

An. Cruell, like the graue, verse 9.

Qu. Wherein is the dwelling of Christ?

An. In his Church.

Qu. How must it be fortified for his presence?

An. With a wall and a doore,

Qu. What is vnderstood by these two things?

An. Fidelitie and constancy.

The Prophet ISAIAH.

Question.

How was Eisaiah descended?

An. From the lineage of Kings,

Qu. Who was his Father?

An. Amoz, brother to Azariah, King of Iuda.

Qu. How long did he prophesie?

An. Threelcore and foure yeeres, from the time of Vzziah, to the raigne of Manasseh.

Qu. Who put him to death?

An. Manasseh.

Qu. Vpon how many points doth the doctrine of the Prophets consist?

An. Vpon three.

Qu. Which be they?

An. Instruction, Reprehension, and Consolation.

Qu. Instruction how?

An. To teach them to know their sins,

Qu. Reprehension how?

An. To rebuke them for sinne.

Qu. Consolation how?

An. To comfort them vpon their repentance.

CHAP. I.

Question.

What was the first sinne Eisaiah reprov'd?

An. The ingratitude of the Israelites.

Qu. Wherein stood their ingratitude?

An. In forsaking their God that had nursed and brought them vp.

Qu. How doth he shew them their ingratitude?

An. By the example of brute beasts: The Ox and the Ass know their Maisters crib, but Israell forgets his God, verse 3.

Qu. What was the second sinne Eisaiah reprov'd?

An. Obstinacie and stubbornnes of hart.

Qn. How were the Israelites obstinate?

An. In that being plagued, they continued still in their wickednesse, verse 5.

Qu. What is threatened to such kind of people?

An. Desolation to their Land, and destruction to themselves, verse 7.8.

Qu. What was the third sin Eisaiah reprov'd?

An. Hypocrisie.

Qu. Wherein were they Hypocrites?

An. In thinking to please God with their multitude of Sacrifices: notwithstanding that they neyther had Faith nor Repentance.

Qu.

Qu. To pray then, or doe any other service to God without faith and repentance, how is it accepted?

An. The Lord turns away his face, hates it, and thinkes it abominable, ver. 13. 14. 15.

Qu. But if wee come with a pure heart, how will he deale with vs?

An. Though our sinnes be as red as Crimson, he will make them as white as snow, verse 18.

Qu. What was the fourth sinne Esaiiah reproveth?

An. Extortion: their hands were full of blood: their Princes maintained theeves, and delighted in brides: nor was the widow or fatherlesse regarded.

Qu. How did God account them for these offences?

An. His enemies, verse 24.

Qu. How did hee threaten to punish them?

An. By pouring out his vengeance vpon them.

Qu. After what manner?

An. In burning out the drosse of their wickednes by the fire of affliction, ver. 25.

CHAP. 2. 3. 4.

Question.

*I*N all the threatnings which God pronounceth against the world for sinne, what is still remembered?

An. The mercy of his Couenant, that his Church should still be preserved and planted.

Qu. Where?

An. In Ierusalem first, & after through the whole world, verse 2.

Qu. What learne you by that?

An. That the Gentile, as well as the Iew, shall be made partaker of the reconciliation betweene God and Man, by the coming of Christ Iesus.

Qu. What was the first sinne Esaiiah reproveth?

An. Haughtinesse of minde.

Qu. How was it punished?

An. By being brought low, chap. 2. 12.

Qu. What was the sixth sinne Esaiiah reproveth?

An. Mens confidence in their riches.

Qu. How was that punished?

An. They were made poore, chapter 2. 19.

Qu. Where rests the spoile of the poore?

An. In the houses of the couetous, chapter 3. 14.

Qu. What was the seauenth sinne Esaiiah reproveth?

An. The pride of women.

Qu. Wherein did their pride consist?

An. In their lookes, in their gate, and in their cloathing.

Qu. How were their lookes?

An. Haughty.

Qu. How was their gate?

An. Minsing, and they made a tinkling with their feete, chapter 3. 19.

Qu. How was their attire?

An. Too costly and effeminate, vsing perfumes, bracelets, earrings, curlings, and such like, more then was needfull.

Qu. How did God punish them?

An. He turned their sweet sauiours into stinkes, their neate array into sack-cloath and ragges: their pride of haire into baldnesse, and their beautie into burning, chapter 3. 23.

Qu. Doth God hold the husbands of such women excused?

An. No: he let them fall by the sword: takes away the wise and the strong from amongst them: and sets fooles and effeminate persons to rule the Land, chapter 3. 24.

CHAP. 5. to 7.

Question.

*W*Hat doth Esaiiah compare the House of the Israelites to?

An. To a Vineyard.

Qu. Who planted it?

An. God.

Qu. With what?

An. With the best plants.

Qu. What fruit brought it forth?

An. Wilde Grapes.

Qu. What did the Lord do to it then?

An. Hee puld downe the hedge, and laid it waste, chapter 5. 1. 2. 3.

Qu. Apply this to the present time?

An.

An. England may be said to be the Vineyard of the Lord: the inhabitants his Vine, which he hath a long time cherisht and defended; but if hee finde wee bring forth wilde grapes for good grapes, deeds of corruption, for deedes of sanctitie: he will suffer vs to be trodden downe and destroyed.

Qu. Against how many sorts of men doth *Esaiah* pronounce a woe in this Chapter?

An. Against foure.

Qu. Which are the first?

An. Extortioners: Woe vnto them that ioyne house to house, and land to land, chap. 5. 8.

Qu. Which are the second?

An. Drunkards: Woe vnto them that rise early to drinke Wine; and to them that continue vntill night, chap. 5. 11.

Qu. What are the third?

An. Inticers to vanitie: Woe vnto them that draw iniquitie with cords of vanitie and sinne, as with cart-ropes, chap. 5. 15.

Qu. Which are the fourth?

An. Perverters of truth: Woe be vnto them that speake good of euill, and euill of good; which put darknesse for light, and light for darknesse, chap. 5. 20.

Qu. Which are the fifth?

An. Contemners of discipline: Woe vnto them that are wise in their owne conceipt, chapter 5. 21.

Qu. How shall it be with those men?

An. Their root shall be as rottennesse, and their buds as dust, chapter 5. 24.

Qu. What else?

An. The Lord will make a signe to a strange Nation, that shall come suddenly vpon them, and destroy them, chap. 5. 26.

CHAP. 7. to 31.

Question.

DId *Esaiah* prophesie of Christ?

An. Yes.

Qu. How?

An. That he should be borne of a virgin, and to be a stumbling block to many of the Iewes, chap. 7. 14. and chap. 8. 14.

Qu. What should his name be?

An. Immanuel.

Qu. What doth that signifie?

An. God with vs: which name can agree with none but Christ, because he was both God and man, chap. 7. 14.

Qu. Why did God send Christ the Messiah?

An. First, in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chapter 9. 7.

Qu. Whom did God make his instruments for the punishing of the Israelites?

An. The Assyrians and Egyptians.

Qu. How did they use their authoritie?

An. To their owne glory.

Qu. What was their reward?

An. He was to them a fire, and consumed them: and to his repentant people a light to comfort them, chap. 10. 13. 17.

Qu. Who was that light?

An. Christ, the perpetuall peace-maker, chapter 11. 6. 7. 8.

Qu. Who was the fire that destroyed the Assyrians?

An. The Medes and Persians, ch. 13. 17.

Qu. How did God punish the Israelites?

An. As his children, to chastise them, chap. 1. 14.

Qu. How the Assyrians and others?

An. As his enemies, quite to destroy them, chapter 13. 19.

Qu. Against how many Kingdomes did *Esaiah* prophesie?

An. Against eight.

Qu. Which be they?

An. The Kingdome of the Egyptians, cha. 19. The kingdome of the Chaldeans, chap. 21. The kingdomes of Tire and Zidon: the kingdome of the Assyrians, c. 10. 16. The kingdome of the Israelites, ch. 22. The kingdome of the Arabians, chap. 23. And the kingdome of the Diuell, cha. 27.

Qu. In which of these kingdomes did God still reserve a small number to himselfe?

An. In the kingdome of the Hebrewes.

Qu. Were the people soone instructed in the word of God?

An. No: but with much ado, and often repeating precept vpon precept, and line vpon line, chap. 28. 14.

Qu. What was the reason?

An. Their corruption of life, and slacknesse to godnesse, chap. 28. 7.

Qu. Where they corrupt in life?

An. Professing God with their lips, and denying him in their heart, chap. 29. 13. 19.

Qu.

Qu. What was the punishment assigned unto them for that?

An. Their Prophets were blinde, and could not direct, and they had their eyes shut vp that they could not see what was good for themselves.

Qu. What is the doctrine we learne thereby?

An. That the Preacher can neither teach, nor the hearer vnderstand, except God open the mouth of the one, and prepare the heart of the other.

Qu. How doth God punish sinners in this life?

An. With the bread of aduersitie, and the water of affliction, chapter 30. 20.

Qu. But if they repent, how are they rewarded?

An. With great plenty.

Qu. What is the punishment of the wicked after this life?

An. The torments of hell.

Qu. Is there any mention made of hell in the booke of Esaiah?

An. Yes.

Qu. Where?

An. In the 30. chapter and 33. verse.

Qu. Repeat the description.

An. Tophet is prepared of olde, euen for the King: it is deepe and large, the burning thereof is fire and much wood, the breath of the Lord, like a Riuer of Brimstone, doth inkindle it.

CHAP. 31. to 45.

Question.

When wee trust in the Lord, how doth hee defend vs?

An. As the Lyon doth his prey, chapter 31. 4.

Qu. But if we forsake him, and seeke help of others, what shall become of vs?

An. Both the helper, and the helped shall perish, verse 31. 3.

Qu. What shall their habitation be made?

An. A hold for Dragons, and a Court for Ostriches, chapter 34. 13.

Qu. What fruits shall it yeeld?

An. Thornes, nettles and thistles,

Qu. But what shall be the habitation of such as depend vpon Christ?

An. Flourishing and full of ioy: there shall neyther Lyon, nor noysome beast come neere it, chap. 35. 2. 8. The weake shall be made strong, ch. 35. 4. The blinde shall see: the deafe shall heare, chap. 35. 5. The lame shall leape: the dumbe shall speake, chapter 35. 6.

Qu. Who doth Esaiah prophesie should prepare the way of Christ?

An. Iohn Baptist, chapter 40. 3.

Qu. Where should hee proclaim his message?

An. In the Wildernesse.

Qu. What should his direction be?

An. To haue all lets remoued, chapter 40. 4.

Qu. May the essence of God be comprehended vnder any forme?

An. No: no more then the Waters can be held in a mans fist, heauen measured with a span, the dust of the earth numbred, or the mountaines waighed, chap. 40. 12.

Qu. What is the earth in his sight?

An. As a little dust.

Qu. What the nations of the earth?

An. As a drop of water, or as Grasshoppers, chapter 40. 15. 22.

Qu. But what are they whom the Lord exalteth?

An. As a threshing instrument, able to bruiſe mountaines to powder, or as a whirlewinde, to scatter hills like chaffe, chapter 41. 15. 16.

Qu. How doth Esaiah teach the people to abhorre Idolatry?

An. By describing vnto them the power of God, and the wickednesse of Idols, chapter 21. 22. 23.

Qu. Declare the difference?

An. God is a liuing essence.

Idols dead mettall.

God is without beginning.

Idols are made by mens hands.

God can doe all things.

Idols nothing.

God knoweth all things.

Idols nothing.

Qu. What comfort haue the faithfull in distress?

An. To thinke they haue a God that is able, willing, and hath promised to deliuer them, chapter 43.

The

CHAP. 45. to 55.

Question.

Y whom did God promise deliverance to his people from the captivity of Babylon?

An. By Cyrus King of Persia.

Qu. What was Cyrus?

An. A Heathen Prince.

Qu. Did he not know God?

An. Yes, by a certaine particular knowledge of his power, but not to worship aright, chapter 45. 14.

Qu. How many yeares did Esaiiah prophesie of this deliverance, before it came to passe?

An. An hundred yeares.

Qu. Why did God chuse an Heathen Prince to deliver his people?

An. The more to expresse his loue and power: for the vnlikelier the meane was, the greater cause had the Israelites to glorifie him.

Qu. Were not the Babylonians Gods instruments for the punishing of his people?

An. Yes.

Qu. Why then is he so much offended with them for doing it?

An. Because in executing his iudgements, they shewed no mercy: and waxed proud by their victorie, chapter 47. 6. 7.

Qu. What was the cause of Israels captiuitie?

An. Their transgressions.

Qu. What is the cause of their deliverance?

An. The Couenant of Gods mercy, chapter 50. 1.

Qu. Of what continuance is Gods mercy?

An. For euer, the heauens shall vanish like a smoake, and the earth wax old like a garment, but the saluation of the Lord shall not be abolished, chapter 5. 16.

Qu. Of what continuance are his iudgments?

An. But for a time: Can a woman forget the child of her wombe: if she could, yet the Lord will not forget his, chapter 49. 15. chapter 51. 22. and chapter 54. 8.

Qu. To whom then must the afflicted fly?

An. To God.

Qu. How will he establish them?

An. In glory, their foundation shall be of precious stones, chap. 54. 11. In peace, they shall be far from oppression, cha. 54. 14. In strength, whosoever shall gather himselfe against them, shall fall, cha. 56. 1.

CHAP. 55. to 65.

Question.

For what doth God offer these blessings vnto vs?

An. Neither for gold nor siluer, but freely as the Prophet saith, Come, buy water, wine, and milke, without siluer, and without money, chapter 55. 1.

Qu. What is meant by Water, Wine, and Milke?

An. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qu. What is the recompence God requireth?

An. Obedience, to execute iustice, the benefit whereof turnes to man, ch. 56. 1.

Qu. How are our vertues acceptable?

An. If they be without hypocrisie.

Qu. How doe Hypocrites fast?

An. In punishing the body, and putting on sackcloth, notwithstanding, that their hearts are full of malice, chapter 58. 59.

Qu. How doe the faithfull fast?

An. In breaking the bonds of wickedness, in seeding the hungry, visiting the captiue, and cloathing the naked, chapter 58. 6. 7.

Qu. What brings vs to the knowledge of these things?

An. The preaching of the Word.

Qu. What kinde of men must Preachers be?

An. In voice, trumpets: in care, watchmen: to cry aloud and continually, chapter 58. 1. chapter 62. 6.

CHAP. 65.

Question.

Because the Iewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

An. They were reiected, chap. 65. 12.

Qu. Who were chosen in their stead?

An. The Gentiles, chapter 65. 1.

Qu. What are they?

An. All Nations, but the Iewes.

Qu. By this his mercy extends to all.

An. Yea, and his Maiestic beyond all,

Qu.

Qu. How prone you that?

An. Because when the Iewes would haue built him a house, he forbad them, chapter 66. 1.

Qu. What was the reason?

An. He filled heauen and earth with his glorie, and therefore cannot be included in a Temple of stone.

IEREMIE.

CHAP. I. TO 10.

Question.

VV Here was Ieremie borne?

Qu. In Anathoth, a City within three miles of Ierusalem.

Qu. Whose sonne was he?

An. The sonne of Hilckiah.

Qu. When began he to Prophesie?

An. In the thirteenth yeare of Iosiah King of Iuda.

Qu. How long did he prophesie?

An. Till the captiuitie in Babylon, and somewhat after.

Qu. How many yeares was that?

An. About fortie yeares.

Qu. When was he sanctified to this office?

An. Euen from his mothers wombe, chapter 1. 5.

Qu. What did he after he was called?

An. Proclaime the will of him that sent him without feare, chapter 1. 17.

Qu. What doe we learne by that?

An. Ministers must not intrude themselves into the Church, before they are called: and when they are called, they must fore-slow no time, nor be dismayed for any danger.

Qu. What is the first sin Ieremie reproveth?

An. Idolatrie.

Qu. In what words?

An. My people haue forsaken me the fountaine of liuing waters, to digge them pits, yea broken pits, that can hold no water, chapter 2. 13.

Qu. After this sin, what is required of them?

An. Repentance.

Qu. Upon repentance what is promised?

An. Mercie, chapter 3. 12.

Qu. In their repentance what did they?

An. Turne vnto the Lord.

Qu. How ought we to turne vnto the Lord?

An. With our whole heart.

Qu. If we doe not so, what doe we incur?

An. His wrath, by counterfeiting.

Qu. What is Gods wrath like?

An. A consuming fire, chapter 4. 4.

Qu. What is his mercie like?

An. The waters of Siloah.

Qu. Wherein did God shew his Iustice vpon Israel?

An. In deliuering them into the hands of their enemies.

Qu. Wherein his mercie?

An. In sauing some, (for, saith he, I will not make a full end of you) to continue his Church, chapter 5. 18.

Qu. Were the people so full of wickednes, that the Lord was so much incensed against them?

An. Yes, they did cast out malice and crueltie, as the fountaine doth her waters, chapter 6. 7.

Qu. Was there no estate cleare?

An. None, neither Prince, Priest, nor people.

Qu. What was their generall sinne?

An. Couetousnesse, chapter 6. 13.

Qu. What were their particular sinnes?

An. The Prince did not execute iustice, chapter 5. 28. The Priests did flatter the people in their sins, crying, peace, peace, when there was no peace, chapter 6. 14. The people were of vncircumcised eares, and tooke delight rather in vaine things, then profitable doctrine, chapter 6. 10.

Qu. All this considered, they could not but see their owne destruction.

An. They did.

Qu. And how did they thinke to escape?

An. By flying to the Temple, where God had promised for euer to be present.

Qu. But how did God answere them?

An. In these words: Will you steale, murder, and commit adultery, and sweare falsely, and burne incense to Baal; and thinke to be deliuered by standing before mee in the Temple? No, I haue required obedience, and not sacrifice, chapter 7. 10. 22. 23.

Qu. In what manner did Ieremie prophesie their destruction?

An. By the entring of the Assyrians, a mightie Nation, into their Land.

Qu. Rehearse the Prophets words.

An. Loe, house of Israel, I will bring a Nation vpon thee from far: whose quier is a Sepulcher, and they shall eate thine harvest.

Tharrest in thy bread : they shall deuour thy sons and daughters: they shall eat vp thy sheepe and thy bullockes, they shall spoile thy vines and thy fig-trees, and they shall destroy with the sword thy fenced Cities, chap. 5. 15. 16. 17.

Qu. Did they not repent?

An. No, but prouoked Gods wrath by other sinnes.

Qu. What were they?

An. Lying, chap. 9. 3. Deceit. chap. 9. 4. and dissimulation, chap. 9. 8.

Qu. I am sure, though they could not see their owne danger, yet Ieremy did, as all true Ministers should, relent at their hardnesse of heart?

An. Yes, and wished his eyes were a fountaine of teares, chap. 9. 1.

Qu. How came that hardnesse of heart in them?

An. They did glory in their misdeeds.

Qu. What ought a man to glory in?

An. Neither in wisdome, strength, nor riches, chapter 9. 23.

Qu. In what then?

An. Let him that glorieth, glory in this, that he knoweth the will of the Lord, for he it is that sheweth mercy, iudgement, and righteousnes on the earth, chap. 9. 24.

CHAP. 10. TO 20.

Question.

TO whom onely belongeth dominion.

An. To the Lord, mightie in power, and King of Nations, chapter 10. 7.

Qu. What were the Israelites then in leaning him to cleaue to Idols?

An. Sots and fooles, chapter 10. 8.

Qu. Why?

An. Because they left the truth, to embrace the worke of errors.

Qu. What was the worke of error?

An. Making of Images, chapter 10. 15.

Qu. Whence were they infected with this infection?

An. From the Heathen.

Qu. What other errors had the Heathen?

An. Diuination by Starres and Sooth-saying.

Qu. Is it not lawfull to feare the communion of Starres and Planets?

An. No.

Qu. Your reason?

An. Because the Lord in these words hath forbidden it: Be not afraid of the signes of heauen, though the Heathen be afraid of such, chapter 10. 2.

Qu. As long as we abide in sinne, will the Lord heare our prayer?

An. No, nor any that pray for vs, chapter 11. 13.

Qu. How odious is sinne?

An. So odious, that the Land wherein sinners liue shall mourne: the hearbes of the field wither, and the beast and fowles of the aire be consumed, chapter, 12. 4.

Qu. By what parable did Ieremy prefigure the destruction of the Iewes.

An. By the parable of the linnen girdle which hee hid in a rocke, and after certaine daies comming to take it vp, he found it was rotten and fit for no vse.

Qu. Rehearse the meaning?

An. That as the girdle cleaueth to the loines, so had the Lord tied the house of Israel vnto him, but since they had forsaken him, like the girdle, they should rot, and be cast off, as fit for no vse, chap. 13. 10. 11.

Qu. How hard is it for an euill man to doe well?

An. As hard as to change the Blackmoors skin, or the Leopards spots, 13. 24.

Qu. Which are the foure plagues God usually punissheth sinne withall?

An. Pestilence, famine, sword, and fire.

Qu. How doe wicked people reward him that tels them of their sinnes?

An. With curses, as the Iewes did Ieremy, Chapter 15. 10.

Qu. But what doth the Lord for them?

An. In time of his vengeance fauours them, and suffers the other to perish.

Qu. Fekirous so in Ieremy?

An. Yes, for when the Iewes were led away captiue, the Enemy gaue Ieremy choise, to liue in his country, or goe whither he would, chapter 39. 11. 12.

Qu. With what pen doth the Diuall write iniquitie in the hearts of the obstinate.

An. With an Iron pen.

Qu. What is signified thereby?

An. That men accustomed to sinne, can hardly be reclaimed, chapter 17. 1.

Qu. Will the Lord onely be cruell in?

An. Yes.

Qu.

Qu. What is pronounced against them that make flesh their arme : that is, depend upon men, and forget God?

An. A heauie curse, chapter 17. 5.

Qu. How many wayes did Ieremy suffer vnder the hands of the Iewes?

An. Three manner of waies, first, they curst and spake euill of him, then they tooke counsel against his life: at last, they smote him and cast him into prison, chap. 15. 10. chapter 18. 18. chapter 20. 2.

Qu. What may we learne by these his afflictions?

An. That the true Ministers of God shall alwayes be subiect to the like.

CHAP. 20. to 30.

Question.

What were the workes commanded the Iewes?

An. To execute iustice, cha. 22. 3. To deliuer the oppressed: To fauor the stranger. To helpe the fatherlesse and widow. To doe no violence, nor shed blood.

Qu. What were the workes they followed?

An. They builded houses with bribes, and chambers with extortion. They vsed their neighbours helpe, and paid him not his hire, chapter 22. 13.

Qu. What followed?

An. They were led into captiuitie, their King slaine, and left vnburied, cha. 22. 19.

Qu. Who misled the King?

An. The false Prophets.

Qu. What was their reward?

An. Woe be vnto you, that scatter the sheepe of my pasture, saith the Lord, cha. 23. 1.

Qu. How did Ieremy propheticke a redresse to this inconuenience?

An. By the coming of Christ, the true Pastor.

Qu. In what words?

An. Behold (saith the Lord) I will raise vnto Dauid a righteous branch, &c. In his daies Iuda shall be saued, and Israel dwell safely, chapter 23. 5. 6.

Qu. Here was a threatening and a promise, what is signified thereby?

An. That as Ieremy did, so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Qu. When they threaten, what is their doctrine like?

An. A fire, or a hammer that breaketh stone, chapter 13. 29.

Qu. But when they promise, what is it like?

An. Comfortable waters, or precious Balme.

Qu. How long liued the Iraelites in bondage vnder the King of Babel?

An. Seauentie yeares, chapter 29. 10.

CHAP. 30. to 41.

Question.

After their denounced seruitude, how doth Ieremy comfort the Iewes?

An. First, with their returne againe to their Countrey, chapter 30. 1. Secondly, with the destruction of their enemies, chapter 30. 16. Thirdly, with ioy, plenty, and peace, chapter 31. 12. 28.

Qu. What assurance doth Ieremy giue of Gods promise?

An. As sure as he is God of heauen and earth, and giueth the Sun to rule the day, and the Moone the night, chapter 33. 20.

Qu. How doth God oftentimes checke the lewd life of Christians?

An. By their better life, which are no Christians.

Qu. Your prooffe?

An. It may appeare by the example of the sonnes of Ionadab, chapter 35. 8.

Qu. What did they?

An. Their Father gaue them a commandement, and it was kept the space of three hundred yeares.

Qu. What was the commandement?

An. That none of that stocke or family should drinke wine.

Qu. Of what descent were those sonnes of Ionadab?

An. No Iraelites, though more zealous in the seruice of God, then they.

Qu. What inferres this example?

An. That if they thought it a disparagement to breake the vow made vnto an earthly Father, how much more shamefull should it be for Christians to forget the promise made to the Father of Heauen? They kept their vow three hundred yeares, but Christians (I feare) breake theirs euery houre.

Qu.

Q. Te said before that Jeremy was in prison?

An. I did.

Q. Who did imprison him?

An. King Ichoiakim first, and then Zedekiah.

Q. When hee was in prison, did he neglect his office?

An. No: for now hee could not speake to the Iewes, he sent to them.

Q. Whom?

An. Baruch.

Q. With what?

An. With a booke, containing all the curses of God against the Iewes.

Q. Who wrote it?

An. Baruch, from the mouth of Ieremie, chapter 36. 4.

Q. To whom did Baruch read it?

An. To the Prince, who told the King of it.

Q. Which King?

An. Ichoiakim.

Q. How did he accept it?

An. He burnt it, chapter 36. 23.

Q. What did Ieremie then?

An. He wrote another book, cha. 36. 32.

Q. What learne we by that?

An. Though the wicked would quite deface the Word, yet God will haue it still preferred.

Q. What was the message of the Lord, that Ieremie declared to Zedekiah, afterward King?

An. That he should yeeld himselfe to Nebuchadnezzar, and the Citie should be saued.

Q. Did Zedekiah regard his counsell?

An. He hard it, but did not performe it.

Q. What was the hinderance?

An. His Princes that perswaded him to the contrarie.

Q. What did the Princes to Ieremie?

An. Put him in a dungeon.

Q. Who wrought his deliuerance?

An. Ebedmelech a Moore, and one of the Kings Eunuches, chapter 38. 11.

Q. What learne you by that?

An. That more Faith is sometime found in a stranger, then in a mans owne Countreyman.

Q. What became of Zedekiah for disobeying Ieremie?

An. His eyes were put out, and his sonnes slaine before his face, chap. 36. 7.

Q. How went it with Ieremie?

An. He found fauour, as the Lord before had promised, with Nabuzaradan the chiefe Captaine, who gaue him libertie and reward, chapter 40.

CHAP. 41. to the end.

Question.

Whom did Nebuchadnezzar make his substitute ouer the Iewes in Palestina?

An. Gedaliah the son of Ahikim.

Q. Who slew Gedaliah?

An. Ishmael, sonne of Nethaniah.

Q. Why?

An. In enuy of his gouernement.

Q. What did the people afterward?

An. Went vnder Iohanan in Egypt.

Q. Had not Ieremie forbidden them so to do?

An. Yes: but they obeyed not.

Q. Wherefore did they not obey?

An. They feared warre and famine, chapter 42. 14.

Q. What followed their disobedience?

An. They were destroyed, from the least to the most.

Q. By whom?

An. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their owne Countrey (famine and warre) fell vnto them in another.

Q. Who destroyed the kingdome of Babel?

An. Cyrus.

Q. Who moued him thereunto?

An. The Spirit of God.

Q. For what cause?

An. Because hee gloried in the spoile of Israel, and said, we offend not, because they haue sinned against the Lord, the hope of their Fathers, chapter 50. 7. 11.

Q. What was Nebuchadnezzar called?

An. The hammer of the world.

Q. Why?

An. Because he had smitten downe all the Princes, and people of the world, chapter 51. 23.

The Lamentation of Ieremie.

Question.

Of whom may we learne true and Christ-like compassion?

An. Of the Prophet Ieremie.

Q. Wherein?

An.

An. In lamenting for his Countrey-men the Iewes : notwithstanding, they had reuiled him, beaten him, imprisoned him, and sought his death, and all for his good-will toward them.

Qu. Wherein consisted his loue ?

An. In daily admonishing them of their sinnes, that they might repent, and shewing them aforehand, what plagues would follow, if they repented not.

Qu. What was it he did lament them for ?

An. Their subuersion and ouerthrow.

Qu. By whom was their ouerthrow continued ?

An. By the Babylonians, their cruell enemies.

Qu. In what manner ?

An. First, they were besieged : then suffered famine, in so much that they died in the streets, and the mothers deuoured their owne children, chapter 1.11. chapter 2.12. Of Princes they became tributaries, chapter 1.1. Their joy was turned to teares, chapter 1.2. Their freedome to captiuitie, verse 3. Their gorgeous buildings, to a defonned heape, verse 6. Their friends forsooke them, verse 2. Their enemies laught at them, verse 7. Their valiant men were troden downe. Their yong men slaine. Their Virgins desfloured, verse 15. And which was the griefe of all griefes, their God had forsaken them, for when they stretched forth their hands, there was none to comfort them, chapter 1. 16. 17.

Qu. What may this example serue for ?

An. To admonish all Cities of the world, be they neuer so famous, neuer so rich, neuer so mightie, to beware how they prouoke Gods wrath against them, through their intollerable impietie.

Qu. What were their most intollerable sins ?

An. Their despising the counsell of the Prophets : their reuolting from the truth, to embrace falsehood and vanity : and their abusing the long sufferance of the Lord.

Qu. Did the Lord forwarne them of this desolation ?

An. Yes, many hundred yeares before it came, euen from the time of Moses, and so from age to age, vntill the very houre of their captiuitie, as appeares, Dent. 28.

64. 65. 66.

Qu. In this extremitie what refuge doth the Prophets shew them ?

An. The holy mount of the God, of mercy.

Qu. How must they reach vnto that mount ?

An. With the armes of repentance and patience : with repentance, in confessing their sinnes, and being sory for the same ; and with patience, in humbly attending the houre of their deliuerance.

Qu. Was this all the Prophet did for them ?

An. No: like an holy and vertuous pastor, he ioyned, by feruent Prayer, with them, that it would please the Lord to shorten their dayes of wretchednesse, chap. 5.

EZEKIEL.

CHAP. I. TO IO.

Question.

B*T* whom was Ezekiel cal'd to prophesie ?

An. By God.

Qu. Where ?

An. In Chaldea.

Qu. At what time ?

An. When Ichoiakin king of Iuda, his mother, and many others liued in captiuitie vnder Nebuchadnezzar, chap. 1.2.3.

Qu. To what end ?

An. To assure them, though they had yeelded themselues prisoners to the K. of Babilon, and had liued in seruitude to him five yeres, yet the Lord would remember his promise, & bring them home againe.

Qu. Did they distrust in him ?

An. Yes, and beganne to murmur.

Qu. And the Lord inspired Ezekiel to speake vnto them for their comfort, chap. 2.2.

An. True.

Qu. What gather we from thence ?

An. Gods great mercy, and their weakness of faith.

Qu. Did not Ezekiel prophesie before ?

An. Yes : and by the counsell of him and Jeremy, Ichoiakin did voluntarily submit to the King of Babel : and therefore to excuse the Prophet, God giues him a new gift of prophetic.

Qu. After what sort ?

An. A hand appeares, and deliuers him a Booke.

Qu. What was writ in the Booke?

An. Wee, and lamentation, ch. 2. 10.

Qu. What was he bid to doe with the booke?

An. Eate it: that is, imprint the wordes thereof in his heart.

Qu. Are none fit to be Gods messengers, but such as rectifie his word into their hearts?

An. No, and meditate thereon, which is called an eating.

Qu. How was the taste of it in Ezechiels mouth?

An. As sweet as honey, chap. 3. 3.

Qu. Did the people regard his message?

An. As they do now adaies Gods preachers, very sleightly.

Qu. Was he discomforted thereby?

An. No: God imboldened him, and gaue him a fore-head as hard as Adamant, to out-face their rebellion, chap. 3. 9.

Qu. What if hee had bene discouraged, and giuen way to their sinne?

An. Then the people dying in their sinnes, their blood should haue bene required at his hands, chap. 3. 18.

Qu. Who may take heede by this lesson?

An. All dumbe, idle, and illiterate Ministers.

Qu. But hee teaching them, and they not repenting, how then?

An. Their blood should be vpon their owne heads, chap. 3. 18. 19.

Qu. How did Ezekiel prophesie the destruction of Ierusalem?

An. By the parable of his haire, the one part wherof they should burne, the other cut with a sword, and scatter the third in the winde, chap. 5. 2.

Qu. What did this signifie?

An. The one part of the people should die through famine; the second be slaine; and the third led into captiuitie, chapter 5. 12.

Qu. This, all this while, is threatening: how doth the Prophet comfort them?

An. By shewing that a remnant should be saued, and they should be displeased at their sinnes, and finde mercy, ch. 6. 8.

Qu. How did God deliuer that remnant in time of vengeance?

An. By setting a marke vpon them, whereby they are knowne, as hee doth vpon all his elect, chap. 9. 9.

Qu. Rehearse the Prophets words of their deliuerance.

An. As sure as I liue (saith the Lord) I will bring you from the people, and will gather you out of the countries, wherein you are scattered, with a mighty hand and with a stretched out arme, and in my wrath poured out, chap. 20. 33. 34.

CHAP. 10. to 20.

Question.

After Jehoiakin and the rest were led into captiuitie, those that remained still in Iudea, how did they haue?

An. Like Murderers and Idolaters, chap. 11. 6.

Qu. Who misled them?

An. Iazaniah the son of Zur, and Pelatiah the sonne of Benaiah.

Qu. What did they boast of?

An. That God had vtterly forsaken those that were in captiuitie, and giuen the land vnto them in possession, chap. 11. 15.

Qu. How was that reproach punished?

An. Pelatiah, one of their chiefe Princes was stricke with sodaine death, chap. 11. 13.

Qu. What may we learne by that example?

An. That it is dangerous to misjudge of Gods secret iudgements.

Qu. What doth Ezekiel say against false Prophets?

An. That they should be consumed in the midst of their vanities, chap. 13. 14.

Qu. How did the false Prophets seduce the people?

An. By sowing pillows vnder their el-bowes, and couering their heads with vailles.

Qu. What is the meaning of that?

An. They flattered them with securitie, and blinded their eyes with false delusions, chap. 13. 18.

Qu. Why doth God send false Prophets, and vnlearned Preachers amongst his people?

An. For their ingratitude, because they do not hearken to the true Prophets and Preachers, when they haue them; a fault to be much feared in England at this time.

Qu. In the time of Gods wrath may the wicked presume of safety, for being in company with the godly?

An. No.

Qu. Your proofs?

An.

An. If saith the Lord (by Iuda) I send my sword through this land, and say vnto it, destroy both man & beast in it: though Noah, Daniel, and Iob, were in the midst of it, they should deliuer neither son nor daughter, but their owne soules, by their righteousnesse, chap. 14. 17. 18.

Qu. How doth God oftentimes punish vs for sinne?

An. Euen by the same meanes, by which we made our selues to sinne: as violence with violence; lust with lust, and as hee did with the Israelites, which caused the Egyptians, Assyrians, and Caldeans to punish them for Idolatrie; amongst whom they had learned Idolatry, ch. 16. 37. 39.

Qu. Will God punish one for the sinne of another?

An. No: euery soule that sinneth shall suffer; the son shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne; but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe, chap. 18. 20.

Qu. How is it said then, that God will punish the sinnes of the fathers vpon the children, to the third and fourth generation?

An. That is meant, if the children continue in the sinnes of their Fathers, but otherwise not.

Qu. If the righteous man become wicked, what is his reward?

An. Condemnation.

Qu. If the wicked man forsake his wickednesse, and liue uprightly, what is his reward?

An. Forgiuenesse, chap. 18. 26. 27.

CHAP. 21. to 37.

Question.

What sinnes beside Idolatry, hastned the destruction of Ierusalem?

An. Murthering the Prophets; oppressing the strangers; neglecting the fatherlesse and widow; profaning the Sabbath; sowing of dissensions; committing of incontinencie; taking of bribes; vsury and extortion, chap. 24. 7. 8. 9. 10. 11. 12.

Qu. Doe these sinnes liue at this day?

An. Yea, in as ranke manner as they did then.

Qu. What is then to be feared?

An. Least we shall be punished as they were.

Qu. You spake before of the parable of the haire, whereby Ezekiel shewed the manner of Ierusalem ouerthrow: shew me by how many figures and Parables he taught?

An. By fifteene: whereof, one being past before, there remains foureteene vnspoken of.

Qu. Rehearse them in order: what is the first?

An. The parable of the sixe men that came with swords, and one in white cloathing, with penne and inke in his hand, chap. 9.

Qu. What doth that signifie?

An. The fierce Souldiers that should enter into Ierusalem; and by him in white the mercy of the Lord, to marke such as should be saued.

Qu. What is the second?

An. The vision of the man in white that tooke burning coales from the altar, and scattered them abroad, chap. 10.

Qu. What doth that signifie?

An. The burning of the Citie of Ierusalem.

Qu. What is the third?

An. The parable of Ezekiels carrying forth of his stuffe out of the Citie by night, chap. 11.

Qu. What doth that signifie?

An. That euen so the Israelites should be led with their burdens into captiuitie.

Qu. What is the fourth?

An. Of eating bread with trembling, and drinking water with trouble, chapter 12.

Qu. What is signified by that?

An. The torments of minde, and affliction of body, that should accompany the Israelites.

Qu. What is the fifth?

An. Setting vp a wall, and dawbing it with vntempered mortar, chap. 13.

Qu. What doth that signifie?

An. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. What is the sixth?

An. The parable of the Vine without fruit, chap. 15.

Qu. What doth that signifie?

E 2

An.

An. That if Ierusalem, which was the Congregation that God had taught, did not bring forth fruit of good living, according to his doctrine, like the barren Vine, it should be throwne into the fire.

Qu. What is the seventh?

An. The two Eagles, chapter 17.

Qu. What doth that signifie?

An. The two Kings of Egypt and Babilon, ordained for the scourges of Ierusalem.

Qu. What is the eighth?

An. The parable of the Lyon, and Lyons whelps, that were giuen to rauens and deuoure, and at last were taken in trailes, chapter 19.

Qu. What doth that signifie?

An. By the Lyon is signified Ichoahaze, and the whelps, his two sonnes, Ichoiakim and Jehoiaquin, which deuoured the bloud of the Prophets, and at last were all three taken in the snares of the Kings of Egypt and Babilon.

Qu. What is the ninth?

An. The parable of the Forrest consumed with fire.

Qu. What doth that signifie?

An. Ierusalem, compared to a Forrest, should be consumed with fire, chap. 21.

Qu. What is the tenth?

An. The parable of the two sisters, Aholah, and Aholibah, which were proud, lasciuious, and incontinent.

Qu. What doth that signifie?

An. The kingdomes of Iuda and Israel, which became Idolaters both, and therefore are compared to vnchaste women, that forsake their Husbands to follow strangers, chapter 23.

Qu. What is the eleventh?

An. The parable of the bad shepherds, that fed and cloathed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and deuoured.

Qu. What doth that signifie?

An. Carelesse Magistrates, that being set to rule and gouerne the people, (so they may liue at ease), care not what becomes of their charge, but vse them with all tyranny and crueltie, chapter 34.

Qu. What is pronounced against such Magistrates?

An. The Lord will rise vp against them,

and require the bloud of the people at their hands.

Qu. What is the twelfth?

An. That of the field of dead bones, whereunto Ezechiel was brought by the spirit of God, chapter 37.

Qu. What doth that signifie?

An. That as God (in the sight of Ezechiel) did gather the dead bones together, cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shape of men, as they had liued before: so sure it was, and much more certaine, that he was able to bring backe his children from captiuitie.

Qu. Of what is that a signe vnto vs else?

An. Of the resurrection of our bodies after death.

Qu. What is the thirteenth?

An. The Parable of the seething pot, wherein were diuers ioynts, which were taken out piece-meale, and the pot left emptie to melt vpon the coales.

Qu. What doth that signifie?

An. The hot vengeance of God against Ierusalem: the destroying of the people by little and little, and the trying of the remnant like metall in the fire.

Qu. What is the fourteenth?

An. The parable of the death of Ezechiels Wife.

Qu. What doth that signifie?

An. That as God tooke from him her that was the pleasure of his cies: so would hee pollute his Sanctuary, that was the pride and pleasure of the Israelites, chap. 24.

Qu. Against what strange Nations did Ezechiel prophesie?

An. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre Zydon, Egyptians, Assyrians, Gog and Magog, and in them, against all the Enemies of Gods Church.

Qu. What did Ezechiel prophesie against these people?

An. Destruction.

Qu. Why?

An. Because they reioyced at the misery of his people, and were as pricking thornes to the house of Israel.

Qu. How should they be destroyed?

An. In the same manner that they had destroyed the Iewes, and with more crueltie.

Qu.

Qu. By whom?

An. By the Babilonians.

Qu. Of what comfort did Ezekiel prophesie beside the returne of the Iewes?

An. Of the coming of Christ, the true shepheard, that should giue his life for his sheepe, chapter 34. 23.

Qu. That, and all other blessings of God, why are they bestowed vpon vs?

An. Not for our deserts, but through the mercy of God, chapter 36. 22.

C H A P. 37. to 40.

Question.

What doth Ezekiel prophesie of in these last Chapters?

An. Of the reedifying of the Citie and Temple of God: of the Seruice and orderly gouernment that should be amongst them, as had beene before.

Qu. What is meant by the waters that Ezekiel saw issue from the Temple?

An. The graces that should be bestowed vpon the Church vnder the kingdome of Christ, chapter 47. 1.

Qu. What is meant by the rising of the waters?

An. That Gods graces should encrease not decrease, chapter 47. 5.

Qu. What by the multitude of trees that flood on the one side and on the other of the waters? chapter 47.

An. The multitude of those that should be refreshed by the doctrine of Christ.

Qu. What by the meeting of those seuerall waters in one Sea?

An. That all the world should be refreshed with the Gospell, and be as it were, one Temple, to the Lord.

Qu. What is meant by the wholesomnesse of the waters?

An. The puritie and wholesomnesse of the doctrine of the true Church.

Qu. What by the fishers?

An. Gods Preachers.

Qu. What by the multitude of fishes?

An. The number of bearers.

Qu. What by the marshes and miery places?

An. The wicked and reprobate.

Qu. What by the fruitfulnessse of trees that grow on each side?

An. The prosperitie of the faithfull.

DANIEL.

C H A P. 1. to 4.

Question.

VVhen was Daniel called?

An. In the time that Ezekiel liued, and when the Iewes were captiues in Babilon.

Qu. Who was King of Babilon?

An. Nebuchadnezzar.

Qu. Besides the people, what did Nebuchadnezzar bring with him from Ierusalem? chapter 1. 2.

An. The vessells of the Temple of the Lord.

Qu. What did he with them?

An. Placed them in the temple of his God, chap. 1. 2.

Qu. How did Nebuchadnezzar dispose of the Iewes?

An. He commanded Ashpenaz the master of the Eunuches, to cull out of the Hebrew sonnes, certaine that might be trained vp to serue him, chap. 2. 3.

Qu. What kinde of persons should those sonnes be?

An. Such as were noble, witty, and of comely stature.

Qu. What should be done vnto these yong Gentlemen?

An. They should be instructed in the language and custome of the Chaldeans, chapter 1. 4.

Qu. To what purpose?

An. That so they might forget their owne Country, and their Countries Religion.

Qu. How long should they be trained on this fashion?

An. Three yeeres, chapter 1. 5.

Qu. What allowance should they haue?

An. Meate and drinke from the kings table, chapter 1. 5.

Qu. Who were the chiefe amongst them?

An. Daniel, Sidrach, Misach, and Abednago.

Qu. How did those like of the kings allowance?

An. They would not eate of it.

Qu. Why?

An. Because they would not be defiled with the portion of the Kings meate, which was giuen them to make them forget their accustomed sobrietie, chap. 1. 8.

Qu. What did the chiefe of the Eunuches then?

An. Was afraid, that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1. 10.

Qu. But what did Daniel?

An. Intreated the Gouernour to trie them ten dayes with pulse and water, and if at the ten daies end they looked not so well as their fellows, he should deale with them as he thought good, chap. 1. 13.

Qu. Did their Gouernour giue consent?

An. Yes.

Qu. And how were they at ten dayes end?

An. They were in better liking then all the rest that did eate of the portion of the Kings meate, chap. 1. 15.

Qu. What may we learne by that?

An. That with the blessing of God, the poore mans dish is as cherishing, as the rich gluttonis delicates.

Qu. What gifts did God bestow vpon these foure Children?

An. The gifts of knowledge and vnderstanding.

Qu. Beside these, what gaue he to Daniel?

An. The gift of Prophetic, and to interpret dreames and visions, chap. 1. 17.

Qu. When they were brought before the King, how did he like of them?

An. He found them wiser then all his Enchanters and Astrologers, chap. 1. 20.

Qu. What did the King then?

An. Dreamed a Dreame, which hee could not remember, chap. 2. 1.

Qu. Of whom did he aske counsell?

An. Of his Enchanters, chap. 2. 2.

Qu. Did they tell him what his dreame was?

An. No: they could not, chap. 2. 10.

Qu. How did the King take it?

An. Hee commanded, not onely they, but all the wise-men of Babel, should be put to death, of which number was Daniel, Sidrach, Misach, and Abednago, chap. 2. 12.

Qu. How did they escape?

An. Daniel intreated respite of the King, and he would tell him his dreame, and the interpretation thereof.

Qu. Did the King giue him respite?

An. He did, chap. 2. 16.

Qu. Whither went Daniel then?

An. To his other Brethren, chap. 2. 17.

Qu. What to doe?

An. To haue them ioyned in prayer with him to their God, that it would please him to reueale this mysterie vnto him, chap. 2. 18.

Qu. What successe had they in their prayer?

An. God shewed Daniel the Dreame, and the interpretation thereof, cha. 2. 19.

Qu. What was the dreame?

An. An Image; the head whereof was gold, the breast and armes siluer, the belly and thighes brasse, the legs Iron, and the feete part Iron, part clay.

Qu. How long did it seeme to stand before the presence of the King?

An. Till a stone cut without hands, smote it in pieces, and scattered it like the chaffe of Summers flowers.

Qu. What became of the stone?

An. It turned to a great mountaine, and filled the whole earth, chapter 2. 31. to 35.

Qu. What was Daniels interpretation of the dreame?

An. By gold, siluer, brasse, and Iron, were meant the foure Monarchies of the world.

Qu. Which was likened to gold?

An. The Babilonians.

Qu. Which to siluer?

An. The Persians.

Qu. Which to brasse?

An. The Macedonians.

Qu. Which to Iron and clay?

An. The Romanes. And as these metalls did excell one another in goodnesse: so should the foure Ages, growing still worse and worse, till the coming of Christ.

Qu. What is meant by the Stone?

An. The Kingdome of Christ, that should come at the end of these; which should ouer-throw the last, and remaine when all the rest were extinct.

Qu. How did the King reward Daniel for the interpreting of his dreame?

An. Made him a great man, a chiefe Ruler ouer the Prouince of Babel.

Qu. In this prosperitie did Daniel forget his brethren?

An.

An. No: he made request to the King for them, and he aduanced them likewise to great offices.

Qu. In what place?

An. In the Prouince of Babel: but Daniel sate as chiefe Iudge in the Kings gate, chap. 2. 49.

Qu. What befell afterward?

An. The King set vp an Image, and commanded it to be worshipped.

Qu. Where did he set it up?

An. In the plaine of Dura.

Qu. What was the penalty of them that did not bowe to this Image?

An. To be burnt in a fiery Furnace.

Qu. To what end did the King ordaine this Ceremony?

An. Because he feared the Iewes (by their Religion) would haue altered the state of his Common-wealth, and therefore he meant to bring all to one kinde of Religion.

Qu. Who did refuse to worship this Image?

An. Sidrach, Misach, and Abednago.

Qu. How were they dealt withall?

An. Accused, and brought before the King.

Qu. Why brought they not Daniel as well as them?

An. It seemed they were afraid to accuse him, by reason of his great fauour and authoritie with the King.

Qu. What did the King to Sidrach, Misach, and Abednago?

An. Threaten them first, but when they would not yeeld, he commanded them to be bound and cast into the burning Furnace.

Qu. Were they destroyed by the fire?

An. No: their God in whom they trusted, sent an Angell vnto them, that preserved them, and burnt the Kings officers, chap. 3.

Qu. What did this to the King?

An. Astonisht him, so that hee bade them come forth.

Qu. When they came forth, was any thing about them perisht?

An. Not so much as an haire of their heads; nay, their garments retained not so much as any sent of the fire, chap. 3. 27.

Qu. Why was this miracle done?

An. As well to confirme the faith of his seruants, as to make the king confesse

the God of heauen to be of power aboue his Idols.

Qu. Did the King make any such confession?

An. Yes, and ordained a law, that whosoever blasphemed the God of Sidrach, Misach, and Abednago, should be torne in pieces, chap. 3. 29.

CHAP. 4. to 8.

Question.

How oft did the King dreame?

An. Twice.

Qu. What was his latter dreame?

An. A Tree in the midst of the earth, tall and spreading, so that the Fowles of the ayre did build in it, the beasts of the field were covered with the shadow, and all flesh fed of the fruit thereof. Then he beheld a watch-man and an Angell descending from heauen, that said; Cut downe the Tree, breake his branches, shake off his leaues, and scatter his fruit, that the beasts may flee from vnder it, and the birds from off the branches: Neuertheless, leaue the stump of the root in the earth, and binde it with a band of Iron amongst the grasse, and let it be wet with the dew of heauen, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seauen times be past ouer him, chap. 4. 8. to 13.

Qu. What was Daniel's interpretation?

An. That the Tree did represent the Kings person: the height, breadth, and fruitfulness thereof, his magnificence and pomp; the cutting of it downe, his disposition to lye amongst the beasts of the field, for seauen yeeres, til he did confesse the most High to beare rule over the kingdoms of men, and to dispose of them according as he pleaseth.

Qu. Why did God send this vision to the King?

An. To admonish him of his intollerable pride and blasphemie.

Qu. Was he conuicted at the interpretation thereof?

An. No: but continued still in his pride, till God draue him from his kingdom.

Qu. When was he restored?

An. At the end of seauen yeere, when he confessed his sinne, and glorified God.

Qu. What became of him afterward?

An. His Kingdome was augmented, and he dyed in peace, chapter 4. 33.

Qu. Who succeeded him?

An. Euill Merodach, and then Balshazar.

Qu. What did Balshazar?

An. Made a feast to a thousand Princes, and dranke wine.

Qu. At what time?

An. Euen when Darius had besieged the Citie.

Qu. What plate had he to drinke in?

An. The holy vessels of the Lord, which Nebuchadnezzar brought from Ierusalem.

Qu. Who dranke in them?

An. He, his Princes, Wiues, and Concubines.

Qu. Was God displeased therewith?

An. Yes.

Qu. How did he shew his displeasure?

An. By a hand writing vpon the wall.

Qu. What was the writing?

An. God hath numbered thy Kingdome, and hath finished it.

Thou art weighed in the ballance, and found too light.

The Kingdome is diuided to the Medes & Persians.

Qu. Who read it?

An. Daniel.

Qu. What was his reward?

An. A purple robe, a chaine of Gold, and to be made the third Ruler in the Kingdome, chap. 5.

Qu. How long liued Balshazar after this?

An. He was slaine that night.

Qu. Who succeeded him?

An. Darius.

Qu. How old was hee when hee tooke the kingdome?

An. Threescore and two yeeres olde, chap. 5. 31.

Qu. What fauor found Daniel with Darius?

An. He made him one of the three that commanded an hundred and twenty Gouernors, which were set ouer the whole Kingdome of Babilon, chap. 6. 2.

Qu. How did his fellow-Officers take it, that hee, being a stranger, should be equall with them in authoritie?

An. Enuied him.

Qu. Was that all?

An. No: they laid a snare to entrap his life.

Qu. How was that?

An. They caused the King to make a Decree, and seale it, that whosoener did preferre any petition, eyther to God, or man, for forty dayes; (but to the King) should be cast into the Lyons den.

Qu. How did they know this would entrap Daniel?

An. Because they knew that hee was religious, and thrice euery day vsed to pray vnto his God.

Qu. Did Daniel for this decree restraîne from prayer?

An. No.

Qu. Why?

An. Because he knew it was better to disobey man then God.

Qu. Where did his enemies spie him at prayer?

An. In the window of his house, which opened toward Ierusalem.

Qu. Did they straight-way attache him?

An. No: they tolde the King first.

Qu. How did he take it?

An. He was much grieved for Daniel.

Qu. He might then haue pardoned him.

An. He could not, because of the law.

Qu. How then?

An. Daniel was attached, and throwne into the Lyons den, and a stone put vpon the mouth of the caue.

Qu. Where was the King at that time?

An. In presence, and sealed the stone with his Signet, that the law might be thoroughly executed.

Qu. What said the King to Daniel when he was let downe?

An. He comforted him.

Qu. How?

An. In these words: thy God, whom thou alwayes seruest, euen he will deliuer thee.

Qu. Whither went the King then?

An. To his Palace.

Qu. How did he rest all night?

An. He could not sleepe, chap. 6. 18.

Qu. What did he in the morning?

An.

An. Rose early and came to the caue.

Qu. What said hee when he came thither?

An. Cryed aloud, and asked Daniel if his God had deliuered him.

Qu. What answered Daniel?

An. That God had sent an Angell, and stopt the mouthes of the Lions, chapter 6. 22.

Qu. Was Daniel then taken vp?

An. Presently, and his Accusers, their Wiues and Children cast downe in his stead.

Qu. How did the Lyons vse them?

An. Tore them in pieces.

Qu. What did this miracle worke in Darius?

An. Two things: great ioy, and a publication of a decree.

Qu. What was the decree?

An. That all Nations should tremble and feare before the God of Daniel.

Qu. What was the first vision that Daniel had?

An. The vision of the foure beasts.

Qu. What is understood by that?

An. The foure Monarchies before spoken of.

Qu. Of the foure, which was the worst?

An. The Romane Monarchy.

Qu. Why?

An. Because in it sprang vp the most persecutors of the Church of God, chapter 7. 25.

CHAP. 8. to 12.

Question.

What was Daniels second vision?

An. The Ram with two hornes, and the Goate with one.

Qu. What is understood by the Ram with two hornes?

An. Darius, and his two kingdomes of the Medes and Persians.

Qu. What understand you by the Goate with one horne?

An. Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the world.

Qu. Who succeeded Alexander?

An. The Empire was diuided into foure parts, by foure of his Princes: whereof Cassander had Macedonia: Se-

leucus, Syria: Antigonus, Asia the lesse: and Ptolomeus, Egypt.

Qu. Who succeeded Seleucus?

An. His Sonne Antiochus.

Qu. Who was hee?

An. A great persecuter of the Church, chap. 8. 12.

Qu. How was he put downe?

An. By the hand of God.

Qu. Did Daniel see the end of their captiuitie?

An. Yes: and was told in a vision, how many yeeres it should be from the building of the Temple, to the coming of Christ.

Qu. How many yeeres should that be?

An. Foure hundred thirty foure yeeres.

HOSEA.

CHAP. 1. to 6.

Question.

How did Hosea prophesie?

An. In the dayes of Vzziah, Iotham, Ahaz, and Ezechiah, Kings of Iuda: and in the dayes of Ieroboam King of Israel, chap. 1. 1.

Qu. How long did he prophesie?

An. Seauenteene yeeres.

Qu. Wherein stood his doctrine?

An. In alluring and deterring.

Qu. How did he assure the people?

An. By the sweetnesse of Gods promises.

Qu. What to doe?

An. To obey and loue him.

Qu. How did he deterre them?

An. By threatening Gods plagues to fall vpon them.

Qu. For what?

An. For their vicious and wicked liuing.

Qu. Was Idolatry vsed in those dayes?

An. Very much.

Qu. Where?

An. In the Synagogue & other places.

Qu. What doth the Prophet call the Synagogue?

An. Diblaim: that is, Rottenesse.

Qu. What doth he call the people?

An. Gomor: that is, Corruption, the daughter of Rottenesse.

Qu.

Qu. Why doth he use those tearmes?

An. To shew the filthinesse of their Idolatry, chap. 1.

Qu. What is the fruit of that corruption?

An. Lo-ammi: that is, not my people.

Qu. What is understood by that?

An. That so long as wee delight in sinne, we are not Gods people.

Qu. What is the fruit of sinne?

An. Destruction.

Qu. What causeth destruction?

An. Want of knowledge, chap. 4. 6.

Qu. How cometh want of knowledge?

An. By neglecting Gods word.

Qu. What doe wee fall into for want of knowledge?

An. Into all manner of sinnes; as swearing, lying, killing, stealing, and whoring, chap. 4. 2. 3.

Qu. What is requisite for the preventing of these evils?

An. Instruction.

Qu. From whom?

An. From the learned.

Qu. What will the Lord doe to the Minister that is not able to instruct?

An. Cast him off.

Qu. What to the people that being instructed, doe not follow that?

An. The same, chap. 4. 6.

CHAP. 6. to 14.

Question.

What is the fruit of affliction?

An. It causeth vs to seeke to God, as the wounded to the Physician.

Qu. Will God be ready to receive vs?

An. Yes: and to heale vs, as hee did Iair vs.

Qu. How must we come vnto the Lord?

An. With obedience in heart towards him, and loue toward our Neighbour, chap. 6. 6.

Qu. How will he entertaine vs?

An. He will be our God, and we shall be his people, chap. 2. 23. He will be ioyned vnto vs as the Bride-groome to his Bride, neuer to be separated, chap. 2. 20.

Qu. But if wee keepe aloofe, and come not at him, what will he doe?

An. He will forsake vs as wee forsake him.

Qu. For what doth the Prophet complain against the King?

An. For sursetting and excess, ch. 7. 4.

Qu. For what against the people?

An. For flattering the King in his wickednesse, chap. 7. 3.

Qu. For what else?

An. When they cryed, they did not cry to him, chap. 7. 4. When they sought help, it was at the hands of men, chapter 7. 11.

Qu. How doth God deale with vs when we flye from him to the helpe of men?

An. Spreads a net before our feet, and intangles vs in our owne deuises, chapter 7. 12.

Qu. Whither did Israel flye for helpe?

An. To Egypt.

Qu. What found they there?

An. Nettles in their pleasant places, and thornes in their Tabernacles, ch. 9. 6.

Qu. How were they plagued at home?

An. With famine and slaughter.

Qu. With famine how?

An. The flower and the Wine-presse did not feede them, and the new Wine failed them, chap. 9. 2.

Qu. With slaughter how?

An. Ephraim (saith the Lord) shall bring forth his children to the murderer, chap. 9. 13: chap. 14. 1.

Qu. Was this the last of their punishments?

An. No: Samaria, the chiefe Citie of Israel, was destroyed as the same vpon the waters, chap. 10. 7. And the rest of the Cities, the sword fell vpon, and deuoured them, chap. 11. 6.

Qu. What became of the people that returned?

An. They were led captiue into Assyria, chap. 11. 5.

Qu. How doth God expresse the terror of his iudgement against the wicked?

An. In comparing himselfe to a whilwinde, them to chaffe: himselfe to a Lion, and them to his prey, whom he will scatter and deuoure, chap. 13. 3. 7.

Qu. How doth he expresse his fauour to the godly?

An. He will say to death, I will be thy death: and to the graue, I will be thy destruction, for their deliuerance, chapter 13. 14.

Qu.

Qu. How doe the wicked measure the fauour of God?

An. By outward prosperitie, chapter 12. 8.

Qu. How doe the godly measure the fauour of God?

An. By inward graces.

Qu. How might Samaria, and the whole Kingdome of Israel haue auoided their ruine?

An. By hearkening to the Prophet that told them of it long before.

Qu. Are not wee admonished in the like manner in these dayes?

An. Yes.

Qu. By whom?

An. By Gods Preachers.

Qu. What must we learne?

An. By the harmes that fell to Israel, to auoid the like threatened to vs, if wee forsake not our wickednesse.

Qu. What kinde of fellow doth he describe him to be?

An. One, before whose face should stand terror, and behinde his backe destruction, chap. 2. 3. 6.

Qu. How doth hee teach them to auoid this plague?

An. By repentance likewise and praier.

Qu. What doth the Lord promise if wee doe repent?

An. For scarcety, abundance: I will send you corne, and wine, and oyle, (saith the Lord) and you shall be satisfied, cha. 2. 19. And for warre, peace: I will remove farre from you your enemies, chap. 2. 20.

Qu. What doth he promise beside?

An. Increase of spirituall grace, and the confusion of them that were their enemies, chap. 3. 17. 18.

AMOS.

Question.

OF what birth was Amos?

An. A poore heard-mans Sonne.

Qu. Where was he borne?

An. At Tecoa, a poore Towne, fixe miles from Ierusalem.

Qu. In whose dayes did hee prophesie?

An. In the dayes of Vzziah King of Iuda, and Ieroboam King of Israel.

Qu. How doth hee procure authority to his doctrine, considering hee was of so base a parentage?

An. By saying that his wordes are the wordes of God, chap. 3. 3.

Qu. Against whom doth he first prophesie?

An. Against Damascus, the Philistines, Tyre, the Idumeans, Ammonites, and Moabites.

Qu. What was his purpose in that?

An. To shew, if God punished the sins of such as scarce had any knowledge of him, much more would hee afflict the Iewes, whom hee had from age to age nursed vp in his discipline.

Qu. Against whom doth he next prophesie?

An. Against the Kingdomes of Israel and Iuda.

Qu. What sins of theirs doth he finde out?

An. Crueltie, presumption, securitie, and lacke of pittie, hoording vp of corne, and couetousnesse.

Qu.

IOEL.

Question.

WHat doth Joel teach?

An. Repentance.

Qu. How?

An. By telling Iuda of her great plague that was fallen vpon them for their sins.

Qu. What was the plague?

An. Famine.

Qu. In what manner?

An. Their corne and fruit-trees were destroyed.

Qu. How?

An. By Caterpillers, and other cankerous worines, chap. 1. 4.

Qu. What was the efficient cause of this plague?

An. Drunkennesse, and sursetting, chap. 1. 5.

Qu. What was the effect?

An. Men howled, and Cattell pined, chap. 1. 10. 18.

Qu. What is the meanes to auoid such and the like plagues?

An. Repentance and prayer, ch. 1. 14.

Qu. But Iuda not reformed by this plague, what other doth Joel prophesie shall fall vpon them?

An. The Sword.

Qu. By whose practise?

An. The King of the Assyrians.

Qu. How were they cruell?

An. They turned iudgement into wormwood: that is, in stead of equitie they executed oppression, chap. 5. 7.

Qu. What was their punishment for that sinne?

An. They should build houses and not dwell in them, and plant Vineyards and not eate the grapes thereof, chap. 5. 11.

Qu. Why?

An. Because the foundation was laid by the ruine of the poore.

Qu. How were they presumptuous?

An. Notwithstanding Gods threatenings, they still thought themselves innocent.

Qu. How doth he reprove that sinne?

An. By asking a question.

Qu. What is the question?

An. Can a Trumpet be blowne in the Citie, and the people be not afraid? that is, can God by his Prophets cry out against sinne, and the people thinke there is no sinne, chap. 3. 6.

Qu. How were they secure?

An. They stretch themselves upon beds of Iuory, eate Lambs of the flocke, had Musicke, drunke Wine in boles, but no man pittied the poore, chap. 6. 4. 5. 6.

Qu. What is the punishment for such people?

An. Their feasts shall be turned to mourning; their songs to lamentation; and their ease to vniuersall, chap. 8. 10. 12.

Qu. How were they couetous?

An. They swallowed vp the poore, chap. 8. 4.

Qu. How was that?

An. By hoording vp things necessarie for food and cloathing, and so procuring a dearth, that they might sell deare, euen the very refuse of their marchandize, and make their great measure small, and their waight little, chap. 8. 5. 6.

Qu. What hath the Lord sworne hee will doe to such people?

An. He hath sworne by the excellency of Iacob, that he will neuer forget any of their workes, chap. 8. 7. Though they dig into hell, thence he will fetch them: though they climbe vp to heauen, from thence he will bring them: though they sinke into the bottome of the sea, there he will command the Serpent to bite them,

and though they goe into captiuitie, hee will follow them with the sword, and set his face against them, there shall be no way for them to escape, chap. 9. 2. 3. 4.

OBADIAH.

Question.

VV *Has sinne doth Obadiah com-
plaine of?*

An. The lacke of charity.

Qu. In whom?

An. In brother toward brother.

Qu. Who were they?

An. The Edomites against the Israelites.

Qu. How were they brothers?

An. The Edomites came of Esau, and the Israelites of Iacob.

Qu. What wrong did the Edomites to the Israelites?

An. Ioynd with their enemies, reioyced at their destruction, and holpe to beare away the spoile, chap. 1. 11. 12. 13.

Qu. How did God punish them?

An. He made the house of Iacob a fire, and the house of Ioseph a flame, and set the Edomites betweene them as stubble to be deuoured, chap. 1. 18.

IONAH.

Question.

VV *Whither was Ionah sent?
A. To Ninieue, the chiefe
Citie of the Assyrians.*

Qu. What to doe?

An. To preach.

Qu. Did hee obey the Commandement of God?

An. No: he broke it.

Qu. How?

An. He went another way.

Qu. Whither?

An. To Tharshish.

Qu. What moued him so to doe?

An. His owne reason.

Qu. Why?

An. Because he thought, if the Iewes repented not by his doctrine, much lesse would the Heathen.

Qu.

Qu. How did he for a passage?

An. Hired a ship, and paid his fare.

Qu. When he was at Sea, what happened?

An. A tempest.

Qu. Who caused that tempest?

An. God.

Qu. To what end?

An. To checke the disobedience of Ionah.

Qu. What did Ionah during the tempest?

An. Sleepe.

Qu. What did the Mariners?

An. Studied to finde the cause of this disturbance.

Qu. After what manner?

An. By casting lots.

Qu. To whom fell the lot?

An. To Ionah.

Qu. What did the Mariners with Ionah?

An. Threw him into the Sea.

Qu. Was he drowned?

An. No: though his sinne deserued it, yet God preferued him.

Qu. How?

An. Hee sent a Whale that swallowed him.

Qu. What followed?

An. The tempest ceased, and the Mariners glorified God.

Qu. But what did Ionah being in the fishes belly?

An. Thought vpon his sinne, and cryed to the Lord.

Qu. How did the Lord deliuer him?

An. Caused the fish to cast him vp vp-on dry land.

Qu. How long had hee bene in the fishes belly?

An. Three dayes and three nights,

Qu. And what followed then?

An. The Lord spake to Ionah the second time, and bade him arise and goe to Ninieuh, and preach repentance.

Qu. Did he now obey?

An. Yes, and cryed in the streetes; Yet forty dayes, and Ninieuh shall be overthrowne.

Qu. How did the people entertaine his doctrine?

An. With feare and trembling.

Qu. What did they?

An. Proclaimed a fast, from the greatest to the smallest: the King himselfe rose from his throne, cast off his robe, and

put on sacke-cloth, commanding all his subiects to doe the like, and that neither man nor beast should taste food, till they had cryed to the Lord for mercy.

Qu. When the Lord saw their repentance, what did hee?

An. Turned away his wrath, and saued their Citie.

Qu. How did Ionah take their deliuerance?

An. He was angry.

Qu. Why?

An. Because being a Prophet, he should be found false of his words, and therefore began to vpbraid God.

Qu. In what manner?

An. O Lord (said hee) was not this my saying, when I was yet in my Countrey, that thou art a gracious God, mercifull, and slow to anger, and repentest thee of euil; for which cause I fled to Tarsish? Therefore I beseech thee take my life, rather then let me liue in infamy.

Qu. Whither went he then?

An. Out of the Citie, to see if after forty dayes, the Lord would destroy the Citie.

Qu. On which side of the Citie sat hee?

An. On the East-side.

Qu. How was he couered?

An. He built him a booth.

Qu. What did God cause to grow ouer him to shadow him?

An. A Gourd.

Qu. What became of the Gourd?

An. The next morning a worme struck it, and it withered.

Qu. Did Ionah suffer any inconuenience by that?

An. The Easterne winde and Sunne-beames beat vpon Ionahs head, & made him faint, so that he was grieved for the losse of the Gourd.

Qu. What said the Lord to him then?

An. Hast thou pity (said hee) on the gourd, for which thou hast not laboured, nor madest it grow, which came vp in a night, and perished in a night? and wouldest thou not haue mee pity Ninieuh, wherein there are sixe-score thousand persons that cannot discerne the right hand from the lef, and also much cattell.

Qu. What learne we by this?

An. That wee must not measure the prou-

providence and mercy of God, after the square of our humane affection.

Qu. What was the small cause of sending Jonah to Niniveh?

An. By the sodaine repentance of these heathen people, to reprove the obduracy and hardnesse of heart of his owne Children, that many yeeres were called vpon.

MICAH.

Question.

*W*hat sinnes doth Michah reprove?

An. The contempt of Gods word.

Qu. How did the Jewes contemne the Word?

An. In forbidding the Prophets to prophesie.

Qu. What persons did he reprove?

An. The Princes.

Qu. For what did he reprove them?

An. For selling Iustice for money, and eating the flesh of the people, slaying off their skinned, breaking their bones, and chopping their flesh to pieces, chapter 3. 1. 3.

Qu. What is understood by that?

An. Their pilling and polling the common-wealth.

Qu. What else did he reprove?

An. The Prelates for their couetousnesse and Symonie, chap. 3. 11.

Qu. And whom else?

An. The rich Merchant.

Qu. For what?

An. Because he is full of lyes and deceit, chap. 6. 12.

Qu. What are the vertues he commended?

An. Silence and patience, chap. 7. 5. 9.

NAHVM.

Question.

*W*hat doth Nahum teach?

An. That it is dangerous to resolve to liue in the feare of God, and fall from it againe.

Qu. By what example?

An. By the example of the Niniuites.

Qu. Did they so?

HABAKKVK. ZEPHANIAH.

An. They quickly forgot the preaching of Ionah, and the mercy was shewed them at that time, and returned againe to their former iniquity, for which Nahum prophesies their destruction.

Qu. And were they then destroyed?

An. Yes.

Qu. By Whom?

An. By the Caldeans.

HABAKKVK.

Question.

*W*hat did Habakkuk preach against?

An. The pride and tyranny of the Caldeans, that were puffed vp with their spoiles and victories.

Qu. What doth he compare the men of this world unto?

An. To Fishes.

Qu. What is his reason?

An. Because as amongst Fishes, the great deuoure the small, so it is amongst men, chap. 1. 14.

Qu. How loathsome is tyranny and pride?

An. So loathsome that the very stones of the wall shall cry out against it, chap. 2. 11.

Qu. What did he prophesie should be the end of the Caldeans?

An. Ruine and destruction.

Qu. By whom?

An. By the Medes and Persians, chap. 2. 8.

ZEPHANIAH.

Question.

*W*hen prophesied Zephaniah?

An. In the dayes of Iosiah King of Iuda.

Qu. How did he terrifie the wicked?

An. Be foretelling them of their vtter destruction, and carrying into captiuitie.

Qu. How did he comfort the godly?

An. By prophesying their returne and happinesse, and the reuenge God would take vpon their enemies.

HAGGAI.

HAGGAI.

Question.

W Hich are the three last Prophets?

An. Haggai, Zachariah, Malachy.

Qu. When were these sent?

An. After the seauentie yeeres of the captiuitie were expired.

Qu. For what cause?

An. To comfort the people, and to encourage them to haste the building of the Temple.

Qu. Were they slacke in that businesse?

An. Yes, preferring their owne private gaine in toiling for wealth, and building themselves faire houses, before the glory of God.

Qu. What was the reason?

An. They had no reason at all, yet as corrupt men that neuer want policie to excuse their vile disposition, pretended the time was not yet come, chap. 1. 2.

Qu. Who reproveth them?

An. God first, and Haggai afterward.

Qu. How did God reprove them?

An. By sending a Famine amongst them.

Qu. How did the Prophet reprove them?

An. By rebuking them in these words: Is it time for your selues to dwell in the seced houses, and not to build the house of the Lord?

Qu. Were they vpon this conuerted?

An. Yes.

Qu. What was the signe of their repentance?

An. Feare before the Lord, ch. 1. 12.

Qu. How did the Lord comfort them?

An. Sent his Spirit vpon them; saying, Bring wood, and build this house, and I will be fauourable vnto it, chap. 1. 8.

Qu. Who were the chiefe of the people in this worke?

An. Zerubbabel the Son of Shealtiel, and Iehoshua the Son of Iehosadak, the high Priest.

Qu. What was the promise of God vnto them?

An. That although this house seemed nothing like so sumptuous and beautifull as that which Salomon built: yet if they would haue patience, the time should

come, that hee would make it farre more glorious.

Qu. How is that to be vnderstood?

An. Not of the materiall Temple, built with wood and stone; but of the ipiritual, which should be erected by the comming of Christ, chap. 2. 20.

Qu. What saith the Lord here of their Sacrifices?

An. That they were vncleane.

Qu. How?

An. Not in the things themselves, but because the persons that offered them were vncleane.

Qu. What learne we by that?

An. Neither to offer prayer nor thanksgiving to the Lord but with a pure heart: for the intent of the heart, and not the word of the mouth iustifieth.

ZACHARIAH.

Question.

W Hose Sonne was Zachariah?

An. The Sonne of Barachia.

Qu. Why was he sent?

An. To instruct and comfort the people.

Qu. How did he instruct them?

An. That they should auoid the wickednesse of their fathers.

Qu. How did he comfort them?

An. By telling that GOD would be mercifull vnto them, assist them in their worke, ch. 1. 16. Put backe their enemies, chap. 1. 15. Fill them with all plentie of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof; chapter 2. 5.

And that Zerubbabel as he had begun, so should he finish the Temple, against all hinderances whatsoever, chap. 4. 9.

Qu. If they did serue the Lord, vpon whom would he turne their affliction?

An. Vpon their enemies.

Qu. How should their zeale to Gods Seruice be manifested?

An. By their workes, chap. 1. 3.

Qu. What should be their best cloathing?

An. Not silkes, nor precious stones, but righteousnesse through Christ, chapter 3. 4.

Qu. What doth he prophesie of Christ?

An.

An. That he should be both King and Priest, by the crownes that were set vpon the head of Iehoshua, chap. 6. 11.

Qu. Why should those titles be attributed vnto him?

An. To signifie, all power was giuen vnto him, spirituall and temporall.

Qu. In what sort was Christ promised to come?

An. Humbly, and in great poverty, riding vpon an Asse, chap. 9.

Qu. And why?

An. Because the Prophets had set forth his Kingdome without Maiesty and power: yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Qu. But wherein was the error?

An. In their grosse and earthly imagination, hauing the eyes of their mindes fixt vpon the transitory pompe of this world, and not vpon the true and spiritual glory of authority.

Qu. After the Tewes returne, and reedifying of the Temple, were they at peace?

An. No: they had many afflictions and temptations, for the tryall of their patience, and approving of their faith: onely such as beleueed, had the peace of conscience.

MALACHY.

Question.

VV *Has was the first sinne Malachy reproued?*

An. Obstinate Hypocricie.

Qu. Wherein?

An. In that the Tewes were manifest offenders, and yet seemed to iustifie themselves, chap. 1. 6.

Qu. If wee make God our Father, what doth he require of vs?

An. Honour.

Qu. If we make him our Lord, what?

An. Feare, chap. 1. 6.

Qu. What is the second sinne Malachy reproueth?

An. Carelesnesse in the Priests, that thought any Sacrifice was sufficient, and did not examine whether it were according to the Law, or no, chap. 1. 8.

Qu. What was required in the Priest?

An. A care in his heart to serue God aright, and his lips to be a treasure of knowledge to instruct the people, chap. 2. 17.

Qu. What is the third sinne the Prophet reproueth?

An. Their marrying wiues of a strange Religion.

Qu. What is the punishment for that sin?

An. The Lord will cut him off that doth so, chap. 2. 11. 12.

Qu. What is the fourth sinne?

An. Breach of wedlocke, chap. 2. 14.

Qu. What is the fifth?

An. Their distrust, saying it was in vaine to serue God, seeing the proud prospered and they were croit, chap. 3. 14. 15.

Qu. From whence proceeded that sinne?

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe leauer present, to defend them, they would straight-way murmure, which was a signe also of ingratitude.

Qu. How?

An. In that they forgot their former deliuerance.

Qu. Who should be the next Prophet to succede them?

An. Iohn Baptist.

Qu. Wherein should his office consist?

An. In ioyning the people together in one vnicie of Faith, and pronouncing Gods iudgements against such as should refuse to receiue Christ, chap. 4. 5.

Qu. Who should be the last?

An. Christ Iesus, the true Sunne of righteousness, whose comfortable beames of mercy shine vpon our Soules to eternall happinesse, Amen.

The Doctrine of the New Testament.

Except wee abide in Christ, wee can doe no good thing. IOHN 15. 16.

THE INDVCTION.

Question.

What doth the New Testament include?

An. The Gospell.

Qu. What is the Gospell?

An. A message of glad tidings.

Qu. What doth it principally containe?

An. The History of Christ.

Qu. Upon how many points stands the History of Christ?

An. Vpon five.

Qu. Which be they?

An. Vpon his Birth, his Life, his Death, his Resurrection, and Ascension.

Qu. What doth his Birth teach vs?

An. That he is the Day-star of mercy, risen to conduct vs out of the darknesse of death, and to guide our feet into the way of peace, Luke 1. 78.

Qu. What doth his Life teach vs?

An. All vertues requisite for a true Christian, he being the Way, the Truth, and the Life, Iohn 14. 6.

Qu. What doth his Death teach vs?

An. That our debt is paid, and the rigor of the Law is satisfied, due to vs for our sinne, wherein consisteth our redemption Math. 26. 28. Galath. 3. Hebr. 6. 10.

Qu. What doth his Resurrection teach vs?

An. The conquest ouer Death, Sinne, and Hell, wherein standeth our Iustification, Rom. 4. 25.

Qu. What doth his Ascension teach vs?

An. That our passage into Paradise, is by him made open, which before (through sin) was shut vp against vs, to the intent that where he is, we may also be, Iohn 14. 2. 3. and 14. 26.

Qu. What doth Christ require of vs for all these benefits?

An. Two things.

Qu. Which be those?

An. Faith, and Obedience.

Qu. What is Faith?

An. An assured beliefe of all his words and deedes.

Qu. What is Obedience?

An. A constant indeavour to performe all that he hath commanded, Mat. 28. 20.

Qu. How doth the Old and New Testament agree?

An. In this: that they both teach to know one God, imbrace one Faith, and erect one Church.

Qu. How doe they differ?

An. Foure manner of wayes.

Qu. Which be they?

An. First, touching the publication: Secondly, their effect and fruit: Thirdly, their ceremonies: and fourthly, their teachers.

Qu. How doe they differ touching their publication?

An. The Law was publisht with horror, the Gospell with ioy.

Qu. How doe they differ touching their fruit?

An. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospell, life, Iohn 17. 3.

Qu. How touching their Ceremonies?

An. In the Law, their Altar was made of stone: in the Gospell, our Altar is Christ Iesus, Heb. 15. 10. In the Law, they did sacrifice calves: in the Gospell, our sacrifice must be the calves of our lips, Prayer and Thanksgiuing, Hebr. 13. 15. In the Law, they did circumsise the foreskin: in the Gospell, wee must circumsise and cut off the lewd affections of our hearts, Rom. 2. 29. In the Law, their Passeouer was a Lambe of the stocke, Exod. 12. 4. In the Gospell, our Passeouer is the Lambe Christ Iesus, 1 Cor. 5. 7. In the Law, the Passeouer was but the shadow of the thing: in the Gospell, the Passeouer is the Gospell it selfe.

Qu. How doe they differ touching their Teachers?

An. The publisher of the Law was man, Moses: the publisher of the Gospell, God and man, Christ. The teachers of the law, fore-tolde the comming of Christ in the flesh, Esay 7. 14. the teachers of the Gospell fore-tell his comming in glory, Mat. 24. 30. 31. and 25. 31. The teachers of the Law led forth the Children of God to Canaan, Iosh. 12. 6. the teachers of the Gospell doe direct them to Heauen, Mat. 5. 3. 8. 10. They deliuered them from the hands of humane Tyrants, Exod. 12. 31. Iudg. 16. 30. Christ in the Gospell sets vs free from the hands of the spirituall Tyrant, the Diuell, chap. 15. 54.

Q. How many are the Writers of the Gospels?

An. Four.

Qu. Which be they?

An. Matthew, Marke, Luke, and Iohn.

Qu. Is the subiect of these holy Writers all one?

An. Yes.

Qu. What method shall wee then use to draw particular points of Doctrine from each of them, and not iterate any thing?

An. Diuide the whole History of Christ into foure parts, and euery part into foure branches.

Qu. Content. What are the foure branches I shall dispute with you vpon, in the Gospell after Matthew?

An. These: Christ his birth, his persecution, Baptisme, and election of his Apostles.

The doctrine out of the Gospell after
MATTHEW.

Question.

What was Matthew by profession?

An. A Publicane.

Qu. What were the Publicanes?

An. Those kinde of Iewes which in the name of the Romanes did gather vp the Taxes and tallages imposed vpon the people.

Qu. How came he to be an Apostle?

An. Christ called him as he was sitting at the receipt of custome, who presently, notwithstanding the scandals and bad reports which the Iewes had giuen out of Christ, and that hee himselfe was exceeding rich, left all, and followed him.

Qu. What doth Matthew first set downe?

An. The comming of Christ into the world.

Qu. How is that?

An. Two manner of wayes.

Qu. Which be they?

An. Once in the flesh, many times in the spirit.

Qu. How comes he in spirit?

An. Two manner of wayes: by grace to inspire vs, as when the Spirit of God fell vpon the 70. Elders, Numb. 11. 25. 26. And vpon the Apostles, Acts 2. 3. 4. Or by faith, so assure, as Saint Paul saith: The same Spirit beareth witness with our spirit, that we are the Children of God, Rom. 8. 15. 16.

Qu. By what example doe we learne Christs comming in the spirit?

An. By the example of Gods appearance to Eliah.

Qu. How was that?

An. First, came a mighty winde, and tore the Rockes, but God was not there: then, rose an earthquake, but God was not there: then, came a fire, but God was not

not there : at last, came a soft and still winde, and God was there, 1 Kings 19. 11. 12.

Qu. Dost Christs Spirit after the same manner descend into vs ?

An. Yes.

Qu. How ?

An. First, there comes the breath of his threatening voyce, to breake our stony hearts: then, an earthquake, that is, trembling at his iudgements: thirdly, a fire, to try if we repent aright: last of all, a soft voice of happy tidings, which is the Lambe Christ Iesus.

Qu. How was his comming in the flesh ?

An. Hee was conceived by the Holy Ghost, and borne of the Virgin Mary, Mat. 1. 18.

Qu. Is this all the times hee shall come in the flesh ?

An. No: hee shall come at the latter day.

Qu. In what manner ?

An. With power, and great glory, Mat. 21. 30.

Qu. What to doe ?

An. To iudge the world with righteoufnesse, and the people with equity: that is, to giue to euery one according to their deedes, Mat. 16. 27.

Qu. Why did Christ take vpon him our flesh ?

An. To satisfie for our sinnes,

Qu. How ?

An. In suffering, vnderneath the iustice of God, what we had deserued.

Qu. What was the first euill Christ suffered ?

An. Persecution.

Qu. When ?

An. As soone as he was borne,

Qu. By whom ?

An. By Herod King of the Iewes.

Qu. What learne we by this ?

An. That a christian life in this world, from the day of our birth, to the houre of our death, is nothing but crosses and afflictions.

Qu. How came Herod to be King ?

An. He bought it of Cesar for a great summe of money.

Qu. How did hee behaue himselfe in the Kingdome ?

An. Like a bloody Tyrant: he slew all

that were of the Linage of King Dauid, and burnt their Pedigrees, because hee feared to be driuen from his seate and authority by one which he heard should spring of that Family: and therefore likewise, hee slew his Sister and her Husband, that was a Iew, and put to death his owne Sonne, which he had begot vpon a Iewish woman.

Qu. How long was it ere hee could seate himselfe in the Kingdome ?

An. Thirty yeeres, continually making warre vpon the Iewes: so hardly did they indure the gouernment of a stranger.

Qu. Why was Ierusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the gouernment of Herod ?

An. First, to flatter him, because they would seeme to be affected as he was, for hee was greatly troubled; Mat. 2. 13. And secondly, because there would arise a new occasion of bloudshed, by the contention of these two Kings.

Qu. What was the end of Herods malice towards Christ ?

An. As it is of all persecutors of Gods people, his owne ruine: for Christ was deliuered from his rage, Mat. 2. 13.

Qu. Did his rage so end ?

An. No: when he saw himselfe mocked of the wise men, that promised to bring him word where Christ was, he most cruelly slaughtered all the yong children of Bethlehem, and the coasts thereabouts, thinking so to be sure of his destruction, Mat. 2. 16.

Qu. What doe we learne of that massacre of so many innocents, Christ onely reserved ?

An. That tyranny may destroy the body of Religion, but not the soule.

Qu. Was that no fault in the Wise-men to breake promise with Herod ?

An. No: it is lawfull to breake promise in any thing, wherein the honour and seruice of God may be hindered.

Qu. How was Christ preserved ?

An. By flight into Egypt.

Qu. Why did Christ being God, giue place to the fury of Herod ?

An. To shew that it is lawfull for vs to flye from persecution, and saue our liues: so it may be done without scandall to the Gospell, Mat. 10. 24.

Qu. Why did hee flye into Egypt, rather then into any other Country?

An. For two causes: first, that the Scriptures might be fulfilled, according to the Prophet *Osé*, *Out of Egypt haue I called my Son*; and secondly, to shew that he would forsake the Jewes for their ingratitude, and receiue the Gentiles.

Qu. Wherein consisted their ingratitude?

An. In stoning the Prophets and men of God, which were sent vnto them for their soules health, *Mat. 23. 37.*

Qu. How doth Christ prophesie their ingratitude should be punished?

An. By threatening vnto them a spirituall and corporall plague.

Qu. What is their spirituall plague?

An. Famine of the Word, and scarcitie of Teachers.

Qu. What was their corporall plague?

An. Ruine of their Citie, desolation of their Temple, and a general dissipation and scattering of their whole Nation: at whose hands shall be required the bloud of all the Saints from *Abel* to *Zachariah* the Sonne of *Barachiah*, whom they slew betwene the Temple and the Altar.

Qu. How many were the benefits of God bestowed vpon the Jewes?

An. Innumerable; but these especially, he saued *Noah* from the Flood: *Abraham* from the *Caldeans*: he brought them afterward out of *Egypt* through the red Sea: he fed them in the *Wildernesse* with meate from Heauen, and water from the *Rocke*, forty yeeres space their garments neuer waxed olde: he led them dry-shod ouer *Iordan*: he gaue them possession of one and thirty kingdomes: he instructed them in his true Seruice: he built them a Temple: hee supplied them daily with Prophets to be their guides: and finally, sent his onely begotten Sonne amongst them to be a Physitian both of their bodies and soules, whom they most cruelly put to death.

Qu. What did first make knowne the birth of Christ?

An. A Starre, *Mat. 2. 2.*

Qu. How did that Starre differ from other Starres?

An. In three respects: First, as touching the place, being lo. ver fixed the other Starres, Secondly, as touching the motion

moouing directly forward, and not circularly. And thirdly, as touching the time, it shewne as well by day as by night.

Qu. To whom did the Starre appeare?

An. To the Wise-men of the East, to conduct them where Christ was borne.

Qu. What is signified by that Starre?

An. The Spirit of God which must illuminate our hearts: or wee shall neuer finde the way to come vnto Christ.

Qu. When the Wise-men found Christ, what did they?

An. As all men must doe, when they haue once got the knowledge of him.

Qu. What is that?

An. Acknowledge our loue and seruice to him by our externall oblations.

Qu. What were their oblations?

An. Gold, Frankinsence, and Myrrhe: Gold, as he was a King: Frankinsence, as he was a Priest: and Myrrhe, as hee was a Prophet, *Mat. 2. 11.*

Qu. But in stead of these three things, what doe we Christians, learn to offer vnto him?

An. For Gold, purity of life: for Frankinsence, Prayer and Thanksgiving: and for Myrrhe, patience in aduersitie.

Qu. In the eleuenth Chapter of this Gospel, Christ saith, I thanke thee Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it vnto Babes: yet here hee saith, the Wise-men came to worship him. What difference is there betwixt the Wise-men hee speaketh of there, and those mentioned here?

An. By the wise-men there, he vnderstandeth such as arrogantly depend vpon their owne knowledge, and measure all things by humane reason: by Wise-men in this place, hee vnderstands such Wise-men, as in things that belong to the honour of God and our iustification, reiect the power and wisdom of man, and cleaue only to the grace of God through Christ, and the sinceritie of his word. In which sense they are called Babes, *Matth. 11. ver. 25.*

Qu. In professing of Christ, what comfort haue we?

An. A three-fold comfort: first, wee know he is our Lord, and can and will defend vs from all our enemies, *Mat. 28. 18. 20.* Secondly, hee is our Teacher, and will instruct vs in all things necessary to saluation,

saluation. And thirdly, our spirituall Physician that calls vnto him to comfort and heale our afflicted consciences, Mat. 11. 28.

Qu. Where is the end of the Olde Testament, and beginning of the New?

An. In the Baptisme of Christ, for by that, God doth, as it were, point vnto vs, and shew that he is the true Messias, and Saviour.

Qu. By what signe?

An. By the visible appearing of the holy Ghost, and the voice that was heard; This is my dearly beloued Son, in whom I am well pleased, Mat. 3. 17.

Qu. How many things are required in Baptisme?

An. Three: the visible element (which is Water) the Word, and a Promise of grace.

Qu. What is the difference betweene the Baptisme of Iohn, and the Baptisme of Christ?

An. Iohn did baptise with Water, to repentance: but Christ did baptise with fire; that is, by his holy Spirit, working in our hearts, to the remission of finnes.

Qu. Why is Iohn said to prepare the way of the Lord?

An. Because his doctrine was Repentance, and no man can come vnto Christ except hee first confesse the damnable state he is in through sinne, and be heartily sorry for the same, faithfully beleeuing onely by the merits of Christ to be deliuered from thence.

Qu. Who did Christ first call to his seruice?

An. Poore Fishermen.

Qu. What doe we learne by their calling?

An. Two things.

Qu. Which be they?

An. First, an example of charitie in Christ, that of his meere mercy and grace chose such poore and simple men to be the chiefe Pastors and pillars of his Church. Secondly, an example of faith and obedience in them, who no sooner were called, but straight-way left all they had, and followed Christ, Mat. 4. 22.

Qu. How did they follow Christ?

An. Not as many Christians now adayes doe, in outward shew and seeming holinesse: but with that resolution, that they willingly vnder-went pouerty, scorne, slander, and death it selfe, to shew themselves worthy schollers of so worthy

a Maister. Besides, they were but once called vpon, and they came, but wee are many times called vpon, and yet we come not.

Qu. How led Christ his Disciples?

An. Two manner of wayes: bodily, and spiritually.

Qu. How did he lead them bodily?

An. By inuiring his body to trauell by Sea, by Land, in Citie, Field, Mountaine, and Valley, for the publishing of the Gospel, and worke of their saluation.

Qu. How did he lead them spiritually?

An. By manifesting vnto them, great signes and arguments of humilitie, patience, loue, fortitude, and all other Vertues of the minde: so that what he was, such he would haue them, and all that insist vpon his holy name to be.

Qu. Why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?

An. Because the mighty stand vpon their reputation; the learned are obstinate in their opinion, and the rich enthrald with couetousnesse.

Qu. Was there none then of this sort came, whom Christ called them?

An. Yes: but they were very few, as of rich men, Zachaeus and Mathew: of Gentlemen, the Centurion, and Ioseph of Arimathea: and of learned, Nicodemus, Gamaliel, Saul.

Qu. Did these men leaue all and follow Christ?

An. They did.

Qu. How then had Mathew a house to banquet Christ in afterward? Mathew 9. 10.

An. To forsake all, is vnderstood, not cleane to depart from all which they had, but to make no reckoning of their goods, other then they might serue to the glory of God, and the reliefe of his poore distressed members.

Qu. Why doth Christ call his Apostles and Ministers the Salt of the earth? Math. 5. 13.

An. Because, as the propertie of Salt is to bite, purge, and preserue: so their doctrine ought to edifie, reprove, and instruct.

Qu. Why are they called the light of the World?

An. Because in doctrine and conuersion, they must be as shining and glorious guides to the darke mindes of the ignorant.

Qu. What is the end thereof?

An. The glory of God.

Qu. Is it not then enough for them to preach the Gospell openly, and with boldnesse of heart?

An. No: they must likewise bring forth fruit of good life by their deeds of charitie, *Marth. 5. 16.*

Qu. In how many things consisteth the testimony of a good life?

An. In three things.

Qu. Which be they?

An. In holinesse, which belongeth to God: in righteoufnesse, which belongeth to our neighbour: and in sobernes, that belongeth to our selues.

Qu. For how many causes are we bound to serue God?

An. For three causes, *Iure creationis*, because he created vs: *Iure redemptionis*, because he redeemed vs: *Iure amoris*, because he loued vs.

Doctrine out of the Gospell after
MARKE.

Question.

What was Marke?

An. A Disciple of Peters, of whom he had learned the actes of Christ.

Qu. What are the branches to be handled in his Gospell?

An. The tempting of Christ, his fasting, prayer, and miracles.

Qu. When was Christ tempted?

An. As soone as he had receiued Baptisme. Whereby we learne, that the Spirit of God begins no sooner to worke, but is soone croit and overthwarted by the spirit of the Diuell, chapter 1. 12.

Qu. What is the difference betweene these two spirits?

An. The Spirit of God is lowing, gentle, meeke, not forcing, nor threatening: the spirit of the Diuell is subtil, cruell, false, and full of terror. Betweene these two spirits, the spirit of man is continually tossed, the one working to our saluation, the other to our damnation,

Qu. Who tempted Christ?

An. Two sorts of creatures.

Qu. Which be they?

An. The Diuell and the Iewes.

Qu. From whence fetcheth the diuell his arguments, wherewith he tempteth?

An. From three things, either from the wit and reason of man, the customes of the world, or from the corruption and wresting of the Scriptures, as in this place it appeares.

Qu. What doth the Diuell tempt vnto?

An. Sinne.

Qu. What is the nature of sinne?

An. To destroy.

Qu. What followes sinne?

An. A two-fold iudgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproch of the world.

Qu. How many kindes of temptations are there?

An. Two.

Qu. Which be they?

An. Bad, which proceed from the Diuell and his instruments; and good, which proceed from God.

Qu. How doth God vse to tempt?

An. Two manner of waies: by trials on the right hand, and by trials on the left.

Qu. How doth he tempt vs by trials on the right hand?

An. By offering vs temporall blessings, as wealth, promotion, and such like, to see if we will lay hold on them iustly, or after an indirect or sinfull manner. Or, by bestowing vpon vs temporall blessings, to trie if we will dispose of them according as he hath commanded, and as his vpright Almers.

Qu. How doth he tempt vs by trials on the left?

An. By suffering heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when many slanders, scandals and iniuries are offered, to proue our constancie, patience, and loue.

Qu. How did the Iewes tempt Christ?

An. By friuolous questions to intrap his life, as whether it were lawfull to giue tribute to Cæsar or not, chapter 13. 14.

Qu. What is our comfort in temptation?

An.

An. That if we abide faithfull and constant, God at the last will send his Angels to deliuer vs, as he did vnto our Sauour, chap. 13.

Qu. Why doth God suffer vs to be tempted?

An. For five especiall reasons.

Qu. Which be they?

An. First, to try whether wee be faithfull: secondly, to make vs seeke vnto him for helpe: thirdly, the better to manifest his power and loue in deliuering vs: fourthly, to create in our hearts a thankfulness for our deliuerance: and fifthly, that we may be made like vnto our Sauour Christ.

Qu. Is it in the Diuels power to tempt vs when he pleaseth?

An. No: he cannot doe it; by the example, where the vnclane Spirit which Christ had cast out of the man in the Countrey of the Gadarens, could not enter so much as into the Heard of Swine, before he had asked leaue of CHRIST, chap. 5. 12.

Qu. What doth this inferre?

An. That wee ought alwayes to pray, that we be not led into euill temptation.

Qu. After Christ was deliuered from the temptation of the Diuell, what did he?

An. As wee ought to doe in the like case, most cheerfully endeououred to performe the will of his Father.

Qu. What may wee therefore liken the temptation of the Diuell vnto?

An. A blow, or wound, which dismaies not the good Christian, but rather stirres him vp more forcibly to withstand the assault of his enemy.

Qu. What opportunitie did the Diuell watch to attempt Christ?

An. When hee was alone in the Wilderness, and opprest with long fasting.

Qu. How long had he fasted?

An. Forty dayes, and forty nights.

Qu. What company had he?

An. None, but the wilde beasts.

Qu. What may we understand by the wilderness?

An. The world.

Qu. What by the wilde beasts?

An. Inward and outward dangers thereof.

Qu. Inward dangers of what?

An. Of ones owne rude and vntamed affections.

Qu. Outward dangers of what?

An. Of the vanities whereby we continually fall.

Qu. What is a good remedy against these dangers?

An. Fasting, and not as some suppose forty dayes, but so long as we liue in the wilderness of this wicked world.

Qu. What is fasting?

An. Sobrietie of life.

Qu. How many kindes of fasting be there?

An. Two.

Qu. Which be they?

An. Corporall, which is a refraining from meate: and spirituall, which is an abstaining from sinne.

Qu. When are we said truly to fast?

An. When wee keepe our eyes from looking after vanities: our tongues from cursing, swearing, and euill speaking: our hearts from meditating on mischief, our hands from practising vnlawfull actions, and our feete from treading in the way of scorers.

Qu. What is the property of true fasting?

An. It must not be done for vaine-glory, but to mortifie the body: that it may be in subiection to the spirit: and to the intent wee may haue the more provision for the relieuing of the poore.

Qu. What are the effects that follow fasting?

An. Health, perfection of memory, sharpnesse of wit, long life, and happinesse of soule.

Qu. What is the opposite of fasting?

An. Intemperance.

Qu. What is Intemperance?

An. An ouer-flowing of voluptuousnesse, against reason and the health of the soule, seeking no other contentation but the delight of the senses.

Qu. What are the effects that follow it?

An. Disorder, impudencie, vnseemlinesse, negligence, imbicillitie of body, and destruction of Soule.

Qu. Wherein consists Intemperance?

An. In sumptuous feasting.

Qu. Is it not tollerable for Christians to feast?

An. Yes: if it be done with moderation and thankgiuing, as it appears by the example

example of Mathew, who feasted our Saviour Christ, Mat. 23. 5.

Qu. Whom must we feast?

An. Not our rich neighbors, least they bid vs againe, & so recompence be made, but the poore, maimed, lame, and blinde, and God shall reward vs at the resurrection of the iust, Luke 14. 12. 13.

Qu. May not a man both feast and fast at one instant?

An. Yes: so in the midst of his delicacies he be able to temper his affections.

Qu. What must be ioyned with fasting to make it acceptable?

An. Repentance, and Prayer.

Qu. What is Repentance?

An. An hearty sorrow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieved for our sinne, except we likewise amend.

Qu. Give me an instance.

An. It is our Saviours words: Repent and amend, for the Kingdome of God is at hand.

Qu. What goes before Repentance?

An. Admonition.

Qu. What followeth?

An. Forgiveness.

Qu. Who hath power to forgive sinnes?

An. Christ the Sonne of God, chap. 2. 12.

Qu. When hath he power to forgive?

An. Whensoever we call vpon him by Faith, as by the example of the blinde man, chap. 10.

Qu. What doth this readinesse to forgive inferre?

An. Imitation in vs, to doe the like one toward another.

Qu. And why?

An. Because except wee forgive one another, we shall not be forgiven of our Father in heauen, chap. 11. 26.

Qu. How many circumstances as touching our selues, are to be considered in pardoning of offences?

An. Sixe.

Qu. Which be they?

An. First, who it is that must forgive euery one, as well the king as the subiect. Secondly, what is to be forgiven, not only slight offences, but all capitall wrongs, whether sodaine or premeditate. Thirdly, whom they be we must forgive: namely,

our Christian brother. Fourthly, how often, not seauen times onely, but seauenty seauen times. Fifthly, in what sort, not saynedly, but from the heart. Sixthly, when, not at the altar onely, and when we pray, but at all times when our brother shall seeme to offend.

Qu. In how many points consisteth forgiveness?

An. In foure.

Qu. Which be they?

An. Commuere, to winke at our brothers offences: condonare, to pardon the quality of the offence: remittere, to withhold the punishment: and indulgere, to take in to fauour.

Qu. But if the offence be such as we must needs reprove our brother, how must it be done?

An. Mildely, louingly, secretly, and guiltlesse our selues of what we reprove him for; freely, and without feare, vpon a true and iust occasion, and at a fit time.

Qu. To what may we compare him that is a great reprehender of others, and neuer looks into his owne infirmities?

An. To a fue things.

Qu. Which be they?

An. To the Lamp in the Temple, which giueth light to the Priest, and consumes it selfe. Secondly, to the Eye, that sees all things, but sees not himselfe. Thirdly, to Noahs worke-men that built an Arke to save Noah, & were drowned themselves. Fourthly, to such an one as clothes euery one, and goes naked himselfe. Fifthly, to Esau that was a forrester, and liued alwayes abroad, and therefore did lose the blessing at home.

Qu. What is the gate that opens to forgiveness before God?

An. Prayer.

Qu. What is Prayer?

An. A calling vpon God in the time of trouble.

Qu. How many sorts of Prayer are there?

An. Two: mentall, consisting in the hart, without vtterance from the tongue; and vocall, conceiued in the heart, and pronounced with the tongue.

Qu. How many are the speciall properties of Prayer?

An. Foure.

Qu. Which be they?

An.

An. It must be secret, without ostentation: zealous, without doubting to obtaine: brieft, without much babling: and constant, without intermission, ch. 11. 23.

Qu. How many reasons are there to proue the goodnesse of Prayer?

An. Sixe.

Qu. Which be they?

An. First, it is full of ioy: for in the company of God there is nothing but ioy. Secondly, God hath built an house, and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incense in the nostrils of God. Fifthly, it doth more good then almes-deedes, for by our almes we help but few, but by prayer wee may profit thousands. Sixtly, it is a victorious thing, for it ouercommeth God, which ouercommeth all things.

Qu. When must we pray?

An. At all times.

Qu. Why?

An. Because we know not when the Lord will call vs to iudgement, Chapter 13. 33.

Qu. What is an enemy to prayer?

An. Drowsinesse, and therefore our Sauour hath said; Watch and pray.

Qu. How must our mindes be disposed when we pray?

An. We must be in charity with all.

Qu. What may encourage vs to pray?

An. The faithfull promise of the Lord that he will heare vs. Aske and yee shall haue, knocke and it shall be opened vnto you.

Qu. How was Prayer effectually in Christ?

An. By prayer he wrought some of his miracles, as appeareth, chap. 9. 29.

Qu. What is a Miracle?

An. An act exceeding the course of nature.

Qu. Why was it requisite that God should worke Miracles?

An. To proue himselfe both God and man, and consequently, the true Messias and Sauour of the world.

Qu. To saue, how many wayes may it be understood?

An. Two manner of wayes: first, in preserving and giuing temporall blessings to al; and secondly, in redeeming of some, by giuing eternall happinesse to the elect.

Qu. What are the Miracles of Christ?

An. Giuing sight to the blinde, strength to the lame, health to the sicke, walking vpon the waters, and raising of the dead, &c.

Qu. In this respect what is Christ called?

An. A Physician.

Qu. How doth hee differ from other Physicians?

An. He wrought by his owne power, he looked not for reward, and he scorned not to handle and touch his sicke patients, notwithstanding, the contagion of their diseases.

Doctrines out of the Gospell after
L V K E.

Question.

What was Luke?

An. A Physician of Antioch, and a companion with Paul in his trauels.

Qu. Did hee write the Gospell as an eyewitnesse of the same?

An. No: but as he had heard from Paul, and others.

Qu. What are the points from whence we must deriue our argumentation in this Gospell?

An. The preaching of Christ, the standers which hee suffered for the same, his apprehension and examination.

Qu. When beganne Christ to preach?

An. At twelue yeeres olde, when his Parents found him disputing with the doctors in the Temple, chap. 2. 46.

Qu. How shall we know a Preacher?

An. By his fruits.

Qu. What be they?

An. His doctrine, if it be of God, and his conuersation, if it be according to his doctrine.

Qu. How many things are required in a Preacher?

An. Sixe things: to teach, to exhort, to pray, to praise, to reprove, and to encourage.

Qu. What is it to teach?

An. To declare the true meaning of the Scripture.

Qu. What is it to exhort?

An.

An. To remember the hearers of the word, what they haue heard; and to be serious with them, not to forget that which they haue learned, but to bring forth fruits of good life.

Qu. What are the fruits of a good life?

An. Deedes of charitie, done to the honor of God, and good of our Neighbour.

Qu. To what end are they available?

An. To shew how neere or how farre off we are from Christ: for he that findes by the disposition of his heart, that hee wisheth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him. Whereas contrariwise, hee that feeleth not the heate of charitie in his heart, may thinke assuredly God is farre from him.

Qu. Are we iustified then by workes?

An. Yes, before men, but by faith before God.

Qu. What is it to pray?

An. To desire of GOD to open the hearts of the hearers, that they may be edified by their hearing.

Qu. What is it to praise?

An. To giue God thanks for them, when they are seene to profit.

Qu. What is it to reprove?

An. To inuey against their sins, laying before them the iudgements of God.

Qu. What is it to encourage?

An. To giue boldnesse to the penitent, assuring them of mercy.

Qu. What is required in the hearers?

An. Five things: first, diligent attention, not to haue their mindes carryed away in the time of preaching; through vanities: secondly, meditation, to ruminare vpon such good lessons as they haue heard: thirdly, application, to expresse it in the manner of their life: fourthly, prayer, for the continuance of Gods spirit vpon their teachers: and fifthly, thanksgiving, for the light of the Gospell.

Qu. After what method doth Christ teach?

An. Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.

Qu. Why did he teach by Parables?

An. Because the vnbeleeuing Iewes might heare and not vnderstand, chap. 8. 10.

Qu. What is a Parable?

An. A discourse containing one thing in wordes, and another in sense.

Qu. What vices doth Christ reprove?

An. All.

Qu. How doth he reprove ambition?

An. By saying to his Apostles, He that seemeth least among you, the same shall be great, chap. 9. 48.

Qu. How pride?

An. He that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted, chap. 18. 14.

Qu. How reuenge?

An. When Iames and Iohn saw the Samaritanes would not receiue Christ, they willed him to call for fire from heauen to consume them, but Christ rebuked them, saying; Yee wote not of what spirit yee are, I come not to destroy, but to saue, chap. 9. 55. 56.

Qu. How inconstancy, or falling from the truth?

An. No man hauing put his hand to the plow and looking backe, is apt for the kingdome of God, chap. 9. 62.

Qu. How neglecting of the Word when it is preached, and not bringing forth fruit of repentance?

An. It shall be easier for Tyre and Sidon in the day of Iudgement then for such men, chap. 10. 14.

Qu. How worldly carelesnesse?

An. By the Parable of the rich man, that build his barnes wide, and laid vp goods for many yeeres, and said to his Soule; Now take thy rest: when presently God pronounced vpon him, Thou foole, this night thy soule is taken from thee, 12. 19. 30.

Qu. How else?

An. By the example of the Ravens, and Lillies of the field, which neither sow nor reape, yet God feedes them, and the Lillies are cloathed with greater royalty then Salomon, chap. 12. ver. 24. 27.

Qu. By what reason doth Christ confute the folly of worldly minded men?

An. By argument, a minore ad maius, by saying, Which of you by taking thought, can adde to his stature one cubite? if then yee be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. What must then be our care?

An.

An. Not for trash of this world, but to lay vp treasure in heauen, where neyther theefe approacheth, nor rust can corrupt, chap. 12. 33.

Qu. How reproveth Christ rash iudgement, as when we cōdemne such vpon whom God executeth his iudgements, to be greater sinners then we our selues are?

An. By telling vs, that except we repent, we shall all likewise perish, ch. 13. 3.

Qu. Why?

An. Because whosoever hath deserued worst, we (if God should enter into iudgment with vs) haue deserued as bad as they.

Qu. How doth he reprove the trust in our owne merits?

An. By saying that when we haue done all that wee can, we are still vnprofitable Seruants, because we can do nothing, but that which is our duty to doe, chap. 7. 10.

Qu. Whom doth Christ pronounce blessed?

An. The peace-maker, the poore in spirit, the sorrowfull, for they shall reioyce; the persecuted, for great shall be their reward in heauen, Mat. 5.

Qu. Wherein doth blessednesse consist?

An. Not in honour, for then Pharaoh had bene blessed: nor in wit, for then Achitophel had been blessed: nor in welth, for then Achab had bene blessed; but in the feare of the Lord.

Qu. How is this feare preserved?

An. By having a care to the Commandements.

Qu. Wherein consisteth the performance of the Commandements?

An. Not onely in brideling the hands, but in restraining the affections of the heart; as it is not enough to refraine from the sheading of bloud, but from the thought thereof.

Qu. How doth Christ threaten the cruell?

An. He that in anger calls his Brother foole, shall be in danger of hell fire, Mat. 5. 22.

Qu. To what strict reckoning will he call the leſſiuous?

An. Whosoever looketh on a woman to lust after her, hath (saith hee) committed adultery already with her in his heart, Math. 5. 28.

Qu. Is it lawfull for a man to put away his Wife?

An. No: except it be for fornication, Mat. 5. 32.

Qu. What oaths must wee use in our private conuersation?

An. Yea, yea; and nay, nay: for whatsoever is more then that, commeth of euill.

Qu. By what may we sweare?

An. Neyther by Heauen, for it is the throne of God: nor by Earth, because it is his foot-stoole.

Qu. May we not sweare at all?

An. Yes, before a Magistrate, for the confirmation of the truth, but not otherwise.

Qu. What is an oath?

An. A calling of God to witnesse, that what we sweare is true, or to be reneged on vs, if we lie.

Qu. May we that are humane creatures be reneged one vpon another?

An. No.

Qu. Why?

An. Because Christ hath said; Blesse them that curse you: doe good to them that hate you, Mat. 5. 28.

Qu. By what reasons doth Christ binde vs hereto?

An. By an argument taken from the nature of God, who is gracious and loving vnto mankind: as, hee maketh the Sunne to rise, and the raine to fall vpon the iust and vniust, Mat. 5. 45.

Qu. Who is iust?

An. Not any man: for he that saith he hath no sin, is a lyer, and there is no truth in him.

Qu. How many sorts of sinners are there?

An. Three.

Qu. Which be they?

An. The first are such as are of a reprobate sence, neither fearing God nor man, as Pharaoh, Indas, &c. The second are such as before God are very impious, yet to themselves, and the world, seeme righteous, and of this sort are the Phareſees and Hypocrites. The third is of those that in the sight of God and the world are sinners, but because they acknowledge their finnes, and are displeased with themselves for the same, praying vnto God for his grace, therefore are of him reputed righteous, as Mary Magdalen, Zachaeus, and the Theefe vpon the crosse.

Qu.

Qu. What is a speciall note to know a repentant sinner by?

An. Vigilancie, that when the Lord commeth, we be not found vnprofitable Seruants.

Qu. Who are called profitable Seruants?

An. Such as with care performe the will of their master.

Qu. Who are called vnprofitable seruants?

An. First, such as are Magistrates, and abuse their authority to the hurt of such as are vnder them. Secondly, such as are vnder the degree of subiects, and neglect their calling, or depraue it by their wicked practises. Thirdly, rich men that help not the necessities of the poore. Fourthly, the wise and learned, that suffer the ignorant to goe astray for want of their good counsell and instruction.

Qu. For all those good instructions which Christ gaue vnto the Iewes, how did they reward him?

An. With slander and reproch, saying that he did blaspheme, and cast forth Diuels by the power of Bezebub, the Prince of Diuels, chap. 5. 21. and 11. 15.

Qu. What is blasphemie?

An. To detract from the power of the holy Ghost.

Qu. Was it sufficient to allay the malice of the Iewes, to say Christ was a blasphemer?

An. No: the condition of enuious men is such, as when they haue done what disgrace they can in words, they practise deeds for the ouerthrow of them they hate.

Qu. How did they practise Christ his ouerthrow?

An. By hiring Iudas to betray him vnto them,

Qu. What doe we learne by this, that amongst the twelve one was a traitor?

An. That euen amongst the smallest number of Gods elect, there the Diuell hath his instruments.

Qu. For what did Iudas betray his Master?

An. For money, as many doe their soules, chapter 22. 6.

Qu. What was the last memorable thing that Christ did before his betraying?

An. The institution of the Sacrament of his body and blood.

Qu. Of how many things doth this Sacrament consist?

An. Of two.

Qu. Which be they?

An. The visible substance, which is bread and wine, and the inuisible grace, which is redemption, by his death, to all that receiue this Sacrament worthily.

Qu. How many things are required for the worthy receiuing?

An. Foure.

Qu. Which be they?

An. Knowledge to discern a difference betwixt this holy ordinance, and other ceremonies. Faith, to beleue that Christ died for vs. Repentance, to be sorrie for our sinnes. And Charitie, to forgive our brethren.

Qu. It is not enough then to remember Christ by meditation, reading and hearing?

An. No: except we doe likewise actually receiue his bodie and blood in the Sacrament of the Supper.

Qu. What two things did Christ vse in offering his body vpon the Crosse?

An. Breaking of his body, and a drawing forth of his blood.

Qu. What must our breaking be?

An. A contrition of heart for our sinnes, and breaking of bread in the way of charitie.

Qu. What must our pouring forth be?

An. Teares of repentance, and teares of compassion.

Qu. How doe we receiue Christ in the Sacrament?

An. Spiritually.

Qu. What place must be prepared for him?

An. An vpper roome in the bosome, an inward roome in the heart, a large roome to receiue his retinue, a faire roome hung with the tapestry of righteousness, a sweete roome decked with flowers of loue, a convenient roome with a chimney and a bed, that is, the fire of zeale, and the bed of peace.

Qu. What must be his diet?

An. Prayer and thanksgiving.

Qu. Who his attendants?

An. Faith, hope, and charity.

Qu. How shall a man know, whether he haue receiued Christ or no?

An. If hee find that he doth not onely heare his Word, but brings forth the fruits of good doctrine, and therefore a good Christian is compared vnto a tree.

Qu.

Qu. Why?

An. Because he hath a roote which is hope, a hart which is faith, a barke which is charity, branches, which are spirituall vertues, greene leaues, which are good words, and fruit, which is good workes.

Qu. How was Christ apprehended?

An. With bills and staues.

Qu. How did they use him?

An. Buffeted him, and set a crowne of thornes vpon his head.

Qu. Whither did they bring him to be examined?

An. To the High Priest first, and then to Pilate, and afterward to Herod.

Qu. What were these men?

An. Chiefe Magistrates, but very wicked.

Qu. What are godly Magistrates called?

An. Gods.

Qu. Why?

An. Because they execute the iudgement of God vpon offenders.

Qu. What was one bad note of a Magistrate in Pilate?

An. This, that although he knew Christ to be innocent, yet because of the opinion of the people, rather then hee would purchase their displeasure, he deliuered him ouer to their will, chapter 23. 25.

Qu. Vpon what occasion is the friendship of the wicked oftentimes renewed?

An. Vpon the disgrace and downefall of the godly, as appeares by Herod and Pilate, who hauing beene long enemies, were now reconciled together, vpon the apprehension of Christ.

*Doctrin out of the Gospell after
Saint IOHN.*

Question.

VVhat was Iohn?

An. An Apostle, and the entirely beloued of Christ, chap. 13. 23.

Qu. How did he write the Gospell?

An. As both an eye-witnesse, and an eare-witnesse of that which Christ had said and done.

Qu. What followes in this place to be handled?

An. These foure branches, the conuiction of Christ, his execution, resurrection, ascension.

Qu. Were not the Iewes satisfied with the imprisonment of Christ?

An. No: they sought likewise to put him to death.

Qu. Why did they pursue him with such hatred, hauing done so many good deeds among them?

An. Vpon the same reason, that vice pursues vertue, iniquitie godlinesse, falsehood, truth, and darkenesse, light.

Qu. How were they blinded?

An. By rage and their owne affections.

Qu. What are the affections?

An. Like whirle-windes, when they haue once got the vpper-hand ouer reason, as appeareth by the Iewes, that would heare nothing, but cried, crucifie him, crucifie him, chapter 19. 15.

Qu. What did they object against him?

An. That he did seduce the people, blaspheme, was not Cæsars friend, and worse then Barrabas, a Theefe.

Qu. How did they say he seduced the people?

An. By false doctrine, in attributing righteousness by the Law, chap. 5. 24.

Qu. How blasphemie?

An. In calling himselfe the Sonne of God, chapter 10. 33.

Qu. How not to be Cæsars friend?

An. In making himselfe a King, chapter 19. 12.

Qu. How worse then Barrabas?

An. In that they thought a blasphemer worse then a theefe.

Qu. What kinde of theefe was Barrabas?

An. One that by insurrection sought to rob the peoples hearts of obedience, which is a kinde of spirituall theft.

Qu. How many sorts of theeues are there?

An. Three.

Qu. Which be they?

An. First, such as corrupt the mindes of others, by their leud examples, hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lies, whereby the foules of the heauens are robbed of eternall blisse. Thirdly, such as attribute vnto themselves the benefit of health, wealth, or libertie, and so deprive God of his glory.

Qu. How many kindes of corporal theeues are there?

An. Two.

Qu. Which be they?

An.

An. Domesticall and forraine.

Qu. Whom call yee domesticall theeves?

An. All such as purloine from their Masters, Parents, Husbands, Wives or friends, or negligently suffer them to incur any losse or dettirement, which they might prevent.

Qu. Whom call yee forraine Theeves?

An. All such as rob their neighbours, either by false weights and measures, bad wares, or subtill practises: all Lawyers that make good causes bad, or bad good: all debtors that neuer thinke to pay, and all creditors that triumph over the body of their poore debtors by imprisonment, or any other kinde of oppression.

Qu. How did Christ confute the obiection of the Iewes?

An. First, by saying he was the way, the truth, and the faithfull shepheard, and therefore did not seduce the people, chapter 14.6. and 10. 11.

Qu. How secondly?

An. By saying what he did, he did by the inspiration of the holy Ghost, and power of God the Father, and therefore did not blaspheme, chap. 5. 32. and 10. 30.

Qu. How thirdly?

An. By protesting openly, that what was due to Cæsar, ought to be giuen vnto Cæsar, and therefore was not enemie to Cæsar.

Qu. How fourthly?

An. By shewing hee came to enrich them with all the treasure of happy life, and therefore was no theefe, like Barabas, chapter 6. 48. and 7. 38.

Qu. Were they not satisfied with this?

An. No: not though Pilate the chiefe Magistrate, before whom he was indited, did certifie them from the iudgment seat, that he found no fault in him, chap. 18. 38.

Qu. Why did not then Pilate set him free?

An. Because hee respected more the displeasure of the people, then the discharge of his owne conscience, wherein he shewed himselfe a bad Magistrate.

Qu. What are the true markes of a good Magistrate?

An. Wildome, valour, impartialitie, not to be humorous, nor to be couetous, nor cruell.

Qu. When is he wise?

An. When he discerneth rightly be-

tweene falsehood and truth.

Qu. When valiant?

An. When hee seases not to execute the tenor of the Law.

Qu. When impartiall?

An. When hee neither respecteth the rich for their authority, nor disdaines the poore for their basenes and inferioritie.

Qu. When is he without humor?

An. When hee executeth Iustice for the loue of vertue, and not for hate, enuie, or a malicious stomacke against the partie called in question.

Qu. When is he not couetous?

An. When hee doth not buy or sell Iustice for reward or bribes.

Qu. What is iniustice?

An. The disorder of life, with-holding frō men the iust measure of their deserts.

Qu. When is a Magistrate cruell?

An. When he is wholly set vpon seueritie, without any thought of pittie or compassion.

Qu. Was Pilate altogether without compassion when he gaue iudgement vpon Christ?

An. No: he had a kinde of compassion, but it was counterfeite, and therefore though hee would wash his hands neuer so often, he cannot cleare himselfe from the guilt of innocent blood.

Qu. How many sorts of cruelty are there?

An. Three.

Qu. Which be they?

An. The first is of such as procure it, who neuertheless will not execute it themselves, and this was the crueltye of the Iewes. The second is such as deuise not themselves to be cruell, but when the sword is put into their hands, or the meanes giuen vnto them, doe not spare forthwith to execute it with all immanity and brutishnes of heart: and this is the crueltye of tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might saue, and helpe if they would, and such was the crueltye of Pilate, and is the crueltye of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

Qu. How many wayes may we helpe the distressed?

An. Fiue manner of wayes.

Qu.

Qu. Which be they?

An. Either in person, when we traueiled and labour for their deliuerance, or with our goods, in relieuing their wants, or with our counsell to direct them, or with our power quite to deliuer them.

Qu. Had Christ any such friends?

An. No: nor did hee need them, because he could haue deliuered himselfe if it had pleased him.

Qu. Where were his Apostles?

An. Fled from him.

Qu. Peter boasted he would die for him, and did he now forsake him in his extremity?

An. Hee did not onely forsake him, but he flatly forswore he knew him.

Qu. How often?

An. Three times the same night that Christ was apprehended, chapter 18.

Qu. What learne we by this?

An. The inconstancie of flesh and blood, and sicklenes of worldly friends.

Qu. What became of Iudas that betrayed him?

An. As of a pernicious conspirator.

Qu. How was that?

An. He hanged himselfe.

Qu. Who gaue him that iudgement?

An. His owne guiltie conscience.

Qu. How many offices of torment doth a guiltie conscience include?

An. Foure.

Qu. Which be they?

An. Of an Accuser, a Iuror, a Iudge, and an Executioner.

Qu. How of an Accuser?

An. In laying our sinnes to our charge, Rom. 2.15.

Qu. How of a Iuror?

An. By giuing in euidence against vs.

Qu. How of a Iudge?

An. In condemning vs.

Qu. How of an Executioner?

An. By inflicting deserued punishment.

Qu. What is it to haue a guiltie conscience?

An. To liue in a continuall torment and hell of minde.

Qu. What is the manner of Christ his execution?

An. The death of the Crosse

Qu. What extremitie did he suffer before he was nailed vpon the Crosse?

An. He sweat water and blood, was falsely accused, buffeted, spit vpon, scour-

ged, reuiled, crowned with thornes, and his garments parted before his face.

Qu. What extremitie did he endure vpon the Crosse?

An. His hands and feet were nailed, his side pierced with a speare, he dranke vineger and gall, was forsaken of God, and reiected of the world.

Qu. For whom did he suffer all these torments?

An. Not for any offence of his, for he was immaculate, but for our sinnes, which were infinite.

Qu. To what end did he suffer them?

An. To the satisfaction of the Iustice of God and the redemption of our soules.

Qu. What learne we by that?

An. His obedience to God the Father, and his loue towards vs.

Qu. Wherein appeared his obedience toward God?

An. In two things.

Qu. Which be they?

An. In performing all God had commanded, which is called actiue obedience, and in patient bearing all that was imposed vpon him, which is called passive.

Qu. Wherein appeared his loue toward vs?

An. In giuing his life for vs, when we were yet his enemies.

Qu. What is life?

An. The power and vigor of the soule, expresse by the instrument of the body.

Qu. What are the opinions of Atheists touching life?

An. Some thinke, because a man liueth no longer then he breatheth, that the life of men is nothing but a puffe of winde. Some againe, because the losse of much blood bringeth the losse of life, therefore they esteem the life to be nothing els but blood. And other some, because in death they perceiue no difference between men and beasts, therefore they hold our life to be as the liues of brute beasts, vanishing, without immortality of soule, but all these opinions are corrupt and leud.

Qu. Why so?

An. Because they are grounded onely vpon the corporall senses.

Qu. How doe you proue the soule immortal?

An.

An. Because it is the Image of God, which is a spirit and eternall: for there must alwaies be an agreement betwixt the Image and the thing whereof it is an Image.

Qu. What part of Christ did suffer death?

An. His humanitie.

Qu. Of what doth his humanity consist?

An. Of body and soule, like vnto ours, sinne onely excepted.

Qu. Did his soule suffer death?

An. It did.

Qu. Why then the soule is not immortall?

An. There be two kindes of death, one corporall, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God. And in this sence it is said, that Christ his soule did die: in so much as for a while it was excluded from the presence of God.

Qu. What part of Christ did not suffer?

An. His Deitie, by which he did overcome death.

Qu. How did his victory ouer death appeare?

An. By his resurrection.

Qu. When was that?

An. Vpon the third day.

Qu. What benefit haue we by his resurrection?

An. The assurance of the immortality both of soule and body: and that sinne, death nor hell shall haue any power ouer vs, so long as we beleue in him.

Qu. How proue you that?

An. By his owne words, I am the resurrection and the life, he that beleueth in me, though he were dead, yet he shall liue, chap. 11. 25. And againe, he that beleueth in the Sonne, hath life euermourning, and he that beleueth not in the Sonne, shall not see life, but the wrath of God abideth in him, chapter 3. 36.

Qu. What kinde of people held opinion, that there was no resurrection?

An. The Sadducees, and therefore they tempted Christ with the question of the Woman, that had seauen husbands, whose wife she should be at the day of the resurrection.

Qu. How doth Christ answer that question?

An. By saying, that in the Kingdome of heauen they neither marry, nor are mar-

ried, but are as the Angels of God.

Qu. What are they called that amongst vs deny the resurrection?

An. Atheists.

Qu. How many sorts of Atheists are there?

An. Two.

Qu. Which be they?

An. The one, that perswade themselves the soule is mortall as well as the body; the other, that albeit they haue some opinion of the immortalitie of the soule, yet they thinke there is no hell nor punishment for sinne after this life,

Qu. How doth this Scripture disprove the first?

An. By saying, that whosoever beleueth in Christ, shall not perish, but haue eternall life, chapter 3. 5.

Qu. How the second?

An. By the words that God shall say to the wicked at the day of Iudgement, Depart from me, yee cursed, into euermourning fire, which is prepared for the Diuell and his Angels, Marth. 25. 41.

Qu. How many sorts of Angels be there?

An. Two: good, and bad.

Qu. Of what substance are good Angels?

An. Not of the Nature and Essence of God, nor immortall of themselves: but haue their immortality from God, who both giues it vnto them, and preserues them in it, and could take it from them if he would.

Qu. What difference is there betwixt the spirits of men and Angels?

An. The spirits of men are ioyned vnto bodie; the spirits of Angels are not.

Qu. Are not the spirits of men celestiall?

An. Yes, not in respect they are drawne from the Nature of God, but in respect of the agreement that is betwixt them.

Qu. What difference is there betwixt soule and spirit?

An. A soule is common to all men liuing, as well Infidels as others: but spirit is properly in those that are regenerate and borne anew, by faith and the holy Ghost.

Qu. To whom did Christ first appeare after his resurrection?

An. To Mary Magdalen, and afterward three seuerall times to his Apostles.

Qu. How long was he upon the earth after his resurrection?

An.

An. Forty daies, and then he was taken vp on high, and a cloud receiued him, Act. 1. 3. 9.

Qu. Where was Christ when he was taken vp?

An. Vpon mount Oliuet.

ACTES.

Question.

*A*fter that Christ ascended into heauen, whom did he leaue on the Earth for the building up of his Church?

An. His eleauen Apostles.

Qu. How did he strengthen them?

An. By sending the holy Ghost vnto them, chapter 2. 4.

Qu. In what likenesse did the holy Ghost appeare?

An. In the likenesse of fiery tongues, chapter 2. 3.

Qu. With what did it endue them?

An. With the knowledge of languages.

Qu. To what end?

An. That they might preach to all nations.

Qu. Was that their office?

An. Yes.

Qu. Who enioyned them therunto?

An. Christ, chapter 1. 8.

Qu. Vpon how many points did their office consist?

An. Of two.

Qu. Which be they?

An. To baptise and to instruct.

Qu. How did they baptise?

An. In the name of the Father, of the Sonne, and of the holy Ghost.

Qu. How did they instruct?

An. Two manner of wayes.

Qu. Which be they?

An. By testifying the death, resurrection, and ascension of Christ: and teaching of faith, repentance, and good workes, chapter 2. 23. 24. 25. 28.

Qu. What power had they giuen them to confirme their doctrine?

An. The power of working miracles, as making the lame to goe, healing the sicke, and raising the dead, chapter 3. 6. and 9. 34. 40.

Qu. Who stood against them?

An. The practise of the Diuell.

Qu. Who defended them.

An. The prouidence of God.

Qu. How did the Diuell practise against them?

An. By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes and death.

Qu. To what purpose and end did the Diuell doe this?

An. To ouerthrow, or at least, to stop the course of their preaching, if it had beene possible.

Qu. How did God defend and preserue them?

An. He reuealed the conspiracies against them, chap. 9. 24. He pacified the tumults and commotions, chap. 19. 35. to 41. He sent them refuge in time of persecution, chapter 14. 6. He conuerted the hearts of their slanderers, chap. 2. 37. He deliuered them out of prison, chap. 5. 19. He comforted them when they were beaten, chap. 5. 41. and 23. 11. and in death he gaue them life, chapter 14. 19.

Qu. Who conspired against them?

An. The Iewes.

Qu. How?

An. When Paul was imprisoned by them, some forty of them or more, tooke an oath, that they would not eate nor drinke vntill they had slaine Paul, Acts 23. 12. 13.

Qu. Vnder what colour would they execute their malice?

An. Vnder colour to haue him brought forth to be examined, and they by the way would murder him.

Qu. How did God reueale this conspiracy?

An. Pauls sisters sonne ouer-heard it, and was sent to tell the Captaine of the castle of it, chapter 23. 20. 21.

Qu. What did the Captaine when he heard of it?

An. Sent Paul, with a power of men for his guard, to Caesarea, to Felix the chiefe Gouvernour.

Qu. Who raised multitudes against them?

An. The Iewes, and one Demetrius a Siluer-smith at Ephesus.

Qu. Against which of the Apostles did Demetrius raise a tumult?

An. Against Paul, Caius, and Aristarchus, Pauls companions.

Qu. Why?

G

An.

An. Because they spake against Images, by making of which he got his living.

Qu. What was Demetrius intent by this commotion?

An. To haue Paul and his disciples suppressed.

Qu. How did God prevent their purpose?

An. The Towne-Clarke pacified the people, and the men were let goe, chapter 19.35.

Qu. Who was the Diuels instrument to persecute the Apostles?

An. Herod in Iudea, and the vnbelieuing Iewes in Iconium, Thessalonica, and other places.

Qu. Whom did Herod persecute?

An. He killed James, and put Peter in prison, chap. 12.25.

Qu. Who was Gods instrument to deliuer Peter?

An. An Angell.

Qu. How was Herod punished for his cruelties?

An. Hee was eaten to death with wormes, chapter 12.23.

Qu. Whom did the vnbelieuing Iewes persecute at Iconium?

An. Paul and Barnabas.

Qu. How were they deliuered?

An. God gaue them knowledge of their dangers.

Qu. Whither went they for refuge?

An. To Listra and Derbe, Cities of Licaonia, chap. 14.6.

Qu. Who were persecuted in Thessalonica?

An. Paul and Syllas.

Qu. How escaped they?

An. Their friends sent them away by night to Beræa, chap. 17.10.

Qu. Who were the Diuels instruments to slander the Apostles?

An. The Iewes.

Qu. Where?

An. At Ierusalem.

Qu. In what manner?

An. By saying (when they spake all manner of languages) that they were drunke with new wine, chap. 2.13.

Qu. How did God make them repent their slander?

An. By touching them with remorse of conscience.

Qu. Who were the Diuels instruments to imprison the Apostles?

An. King Herod, the Iewes, and the Romane Substitute.

Qu. Who was Gods instrument to deliuer them?

An. An Angell, and such men as he raised to be their friends, chap. 5.19.

Qu. How did God comfort the Apostles when they were beaten?

An. By speaking vnto them in visions, chap. 23.11.

Qu. To which of them did hee giue life in death?

An. To Paul.

Qu. In what manner?

An. When Paul was stoned by the men of Listra, and carried out of the Citie for dead, God raised him vp againe, euen in the midst of the Disciples that stood about him, chap. 14. vers. 19.20.

An. What learne we by the sequell of this discourse?

An. That God by simple men, in spite of all tyranny, replenished the whole world with the sound of the Gospell.

Qu. But Paul, as we read in the eighth Chapter, persecuted the Church, and consented to the death of Steuen, how came he then to be an Apostle?

An. The Spirit of God (in whose hands are the hearts of all men) conuerted him from a persecuter to a Preacher: so that amongst all the Apostles none was more zealous, nor added more foules to the Church, then he did.

Qu. How doth that appeare?

An. By his painefull trauell through many Countries, his stripes, imprisonment, stoning, danger by Land and Sea, which he ioyfully suffered for the loue of Christ Iesus.

Qu. Why did God suffer his chosen Seruant to be so iniuriously handled by the world?

An. For three reasons.

Qu. Which be they?

An. That he himselfe might be the more glorified by their deliuerance, their enemies more iustly condemned, and his seruants more worthe of their reward in heauen.

Qu. As they were painefull to teach, were the people as ready to follow their doctrine?

An. Many were of those whose hearts were prepared for that calling; but otherwise they that were not refused.

Qu.

Qu. It appeareth then that faith is the only gift of God?

An. It is, and increaseth in vs by hearing of his word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of Paul; chap. 16. 14.

Qu. What strange conversions were there made by the Apostles?

An. The conversion of the Ethiopian Eunuch, of Cornelius, of Eneas, and Pauls Taylor.

Qu. Why did the conversion of these men seeme more strange then the rest?

An. Because in the eye of the world, both for their calling and qualitie, they seemed more unlikely to be converted then any other.

Qu. How?

An. The Eunuch was of the Heathen that worshipped strange gods, chap. 8. 37. Cornelius a souldier, whose sterne profession might seeme to harden his heart against the first impression of Christian faith, chap. 10. 5. Elymas a Coniurer, and one that practised with the Diuell, and the Taylor a forward minister to execute the cruelty of such as persecuted Christ and his Church.

Qu. How did the converted shew themselves afterward to be Christians?

An. By their good workes.

Qu. What be they?

An. The Eunuch planted the Gospell in Ethiopia: Cornelius vsed much praier and almes-deeds: and the Taylor drest the wounds of Paul and Syllas, and refreshed them with meat.

Qu. It is not then enough for vs to be Christians in name, but we must also be so in nature?

An. True, for otherwise, we shall be sure to vndergoe the wrath of God.

Qu. By what example?

An. By the example of Ananias and Saphira, and of Eutichus.

Qu. What were their faults?

An. In that, whereas it was accustomed amongst them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne private vse.

Qu. How were they punished?

An. With sudden death, chap. 5. 5, 10.

Qu. If God shewed such severity vpon them, in that they dissembled not their whole substance to the maintenance of Christian charity, what ought they to feare that will bestow nothing, no not so much as the superfluitie of their riches to the relieuing of their distressed brethren?

An. Not onely death of body in this World, but destruction of soule and body in the World to come, vnlesse they amend.

Qu. Wherein did Eutichus offend?

An. Being of the congregation of the faithfull, as he sate with others to heare Paul preach, neglected his doctrine, (as in many Sermons with vs we may see the like) and fell into a sleepe.

Qu. How did God punish him?

An. He made him an example to the whole assembly, by suffering him to fall from the third loft, so that he lay for dead, till Paul reuiued him.

Qu. But our Christians sit low, and in their pewes; and therefore need feare no such danger?

An. True: they need not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. What is that?

An. From the top of heauen to the bottom of hell, if when they should heare the word of God, they suffer sleepe to stop their eares.

Saint Pauls Epistle to the Romanes.

Question.

VWhat was the cause that the Apostle writ Epistles?

An. The varietie of Nations whom they had conuerted, with whom they could not alwaies in person be conuersant, and therefore they sent their mindes vnto them in writing.

Qu. To what end?

An. To cherish their young faith, which otherwise, like a greene tree that hath not taken deepe root, might be shaken with contentions and error.

Qu. Was there any such thing in Rome, at such time as he sent this Epistle thither?

An. Yes.

Qu. What was it?

An. The Iewes began to despise the Gentiles,

Gentiles, and the Gentiles the Iewes.

Qu. Wherefore did the Iewes despise the Gentiles?

An. They thought them vnworthy to be partakers of grace through Christ, because they were not vnder the Law as well as they.

Qu. How did the Gentiles despise the Iewes?

An. They thought them more vnworthy of Gods fauour through Christ, because they had refused him for their Mcfias, to whom onely he was sent.

Qu. How doth Paul take up this controverſie?

An. By prouing them both guiltie of monstrous finnes, and therefore vnfit either to reprove other.

Qu. Of what doth hee proue the Gentiles guiltie?

An. Of Idolatry: for though they had not the Law written, yet by the frame of Heauen and Earth, they could not but know there was an omnipotent God, and therefore they ought not to haue worshipped Idols, chap. 1. 20.

Qu. What doth he hold the Iewes guiltie of?

An. Of presumption: in thinking they could be iustified by the Law; so that neither in the Law, nor out of the Law, that is, before the Law was giuen, can there be any righteousness.

Qu. What then must they depend upon for their iustification?

An. Onely faith in Christ Iesus, who hath performed the Law for them; for to heare the Law was no cause of iustification, but to performe the Law, which none was able to doe, but onely the Sonne of God, chap. 2. 13. and 3. 20. 25.

Qu. How doth Paul distinguish the Law?

An. Into the Law of the letter, and the Law of Faith.

Qu. What doth the Law of the Letter?

An. Shew vs what sinne is, but not purge vs from sinne.

Qu. What is the Law of Faith?

An. Righteousnesse obtained without the Law.

Qu. How proueth he that?

An. By the example of Abraham, who was iustified by faith, before hee was circumcised, that hee might not thinke circumcision cause of his iustification, chap.

4. 10.

Qu. How then doth he draw the Jew and Gentile to agreement?

An. By shewing them, that both the circumcised, and the vncircumcised shall be saued, if they beleue.

Qu. What doth belife bring?

An. Peace of conscience toward God, through our Lord Iesus Christ, chap. 5. 1.

Qu. What doth peace of conscience bring?

An. Ioy in tribulation.

Qu. What tribulation?

An. Patience.

Qu. What Patience?

An. Experience.

Qu. What Experience?

An. Hope that will not deceiue vs.

Qu. How is our hope made vndercruisable?

An. By the loue of God.

Qu. Wherein?

An. In that when we were yet his enemies, hee gaue his onely begotten Sonne to death.

Qu. How became we Gods enemies?

An. By the sinne of Adam.

Qu. Whether was greater, the condemnation that came through the sinne of Adam, or the iustification that came through the righteousness of Christ?

An. The iustification that came by the righteousness of Christ.

Qu. Why?

An. Because by one sinne onely came damnation: but Christ by righteousness hath forgiven many sins; that is, not onely the sinne of Adam whereto wee were guiltie, but many other sins of our owne, which wee haue since committed.

Qu. What bringeth vs to the knowledge of sinne?

An. The Law: for we had not knowne lust, if the Law had not said; Thou shalt not lust.

Qu. Then the more sinne is manifested, the more grace abounds.

An. It doth.

Qu. May we therefore sinne that grace may abound?

An. God forbid.

Qu. Why not?

An. Because when in Baptisme we are made partakers of grace, we dye to sinne, and rise againe to newnesse of life, chapter 6. 6.

Qu. What is it to dye to sinne?

An.

An. To abolish the workes of the flesh.

Qu. What is it to rise to newnesse of life?

An. To follow the workes of the spirit.

Qu. What call you the workes of the Spirit?

An. Faith, Charitie, Peace, Concord, Mercy, Loue, &c.

Qu. What call you the workes of the flesh?

An. Pride, Enuy, Sloath, Gluttony, Vncharitablenesse, &c.

Qu. How are they rewarded?

An. With death: for the reward of sinne is death, chap. 6. 23.

Qu. How are the workes of the Spirit rewarded?

An. With eternall life, chap. 6. 23.

Qu. Are we all subiect to death by the law?

An. We are.

Qu. How then can the cause be good, which is cause of much ill?

An. Yet the Law is holy and good, and ordained to giue vs life, but that sin working in vs, alters the property of the law, so that in stead of life wee finde death, chap. 7. 10.

Qu. How shall we auoid this danger?

An. By liuing after the spirit.

Qu. Who are they that liue after the spirit?

An. Such as God in his foreknowledge hath predestinated thereunto, chap. 8. 30.

Qu. Are all men predestinated to be saued?

An. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy, prepared for glory, chap. 9. 15.

Qu. Is God then the cause of any mans condemnation?

An. No, but sin which raigneth in man.

Qu. What are they called which are ordained to be saued?

An. The children of God.

Qu. How are we made the children of God?

An. Three manner of wayes.

Qu. Which be they?

An. By election, creation, & adoption.

Qu. Why are these blessings bestowed vpon vs?

An. Not for any desert of ours, but through the meere mercy and loue of God.

Qu. What recompence doth he require of vs for them?

An. Nothing but loue.

Qu. How is our loue shewne?

An. If wee suffer neither tribulation, persecution, famine, nakednesse, perill,

nor sword to separate vs from Christ.

Qu. When are we separated from Christ?

An. When we doe, or consent to doe any thing contrary to his will.

Qu. Why must we endure any extremitie rather then reuolue from God?

An. Because the afflictions of this life are not worthy of the glory which shall be showne vnto vs in the life to come, chap. 8. 18.

Qu. Doe wee obtaine that glory then by workes?

An. No, but by the mercy of God onely, yet workes and the good motions of the Spirit, testifie to our consciences in the meane space, that such a reward is laid vp for vs.

Qu. How are we put from that glory?

An. Onely by our sinnes.

Qu. To whom was this covenant of glory made?

An. To the Iewes first, and then to the Gentiles.

Qu. How did the Iewes lose it?

An. By thinking to become righteous by the Law.

Qu. How did the Gentiles obtaine it?

An. By beleeuing in Christ so soone as they heard of his name, chap. 9. 39.

Qu. Why could not the Iewes be righteous by the Law?

An. Because they could not fulfill the Law.

Qu. Are the Gentiles then righteous by fulfilling the Law?

An. They are.

Qu. How doe they fulfill the Law?

An. Not in themselves, but in the work of Christ, who hath fulfilled it for them, and for all others that beleue in him, so that his righteousness is become theirs, chap. 10. 4. 6.

Qu. Are all the Iewes reiected?

An. No: God hath reserued a remnant to be saued, chap. 9. 27.

Qu. Are the Gentiles all accepted?

An. No: but onely such as heare the word and beleue.

Qu. But some haue not heard the word, therefore they shall be excused?

An. Not so: the sound thereof is gone through the earth, therefore none can plead ignorance, chap. 10. 18.

Qu. Because we are Gentiles and accepted

by our beliefe in the place of the vnbelieving Iewes, ought wee to despise them in respect of our selues?

An. No.

Qu. Why?

An. Because wee are not so accepted, but we may be reiectcd; nor they so reiectcd; but they may be reioiced: for if God grafted vs into the true vine, which were but wilde branches, much more may hee graffe the Iewes, which were true branches, into the true Stocke againe; chap. 11. 17.

Qu. Why doth Saint Paul urge this similitude?

An. To shut vp the contention betwene the Iewes and the Gentiles, that neyther should despise other, because they were alike in beliefe and vnbeliefe.

Qu. After the deciding of this controversie, and certaine principall points of religion (as Faith and Iustification) declared, wherein doth Paul shew wee ought to strive to excell one another?

An. In vnitie and vprightness of life.

Qu. How is that to be performed?

An. By offering vp our selues a liuely sacrifice vnto God.

Qu. What is a liuely sacrifice?

An. To put off the workes of darknes, and put on the armour of light.

Qu. How must wee cast off the workes of darknesse?

An. By conforming our selues after the will of God, and not after the fashion of the world; chap. 12. 2.

Qu. What are the workes of darknesse?

An. To imbrace pride rather then humilitie, lust rather then chastitie, hate rather then loue, rebellion rather then obedience, gluttony rather then abstinence, &c.

Qu. What is the armour of light?

An. To dispose our mindes after the contrary.

Qu. It seemes then by being commanded to sacrifice our bodies, that euery Christian is a Priest?

An. True, we are.

Qu. How are we consecrated?

An. Not by the infusion of oyle, but by the inspiration of the holy Spirit.

Qu. When?

An. At our Baptisme.

Qu. Doe all Christians serue in the office of Priesthood?

An. No.

Qu. Why?

An. Because their sacrifice is not such as it should be.

Qu. How comes that to pass?

An. By reason they preferre not sorrow before ioy, death before life, rebuke before honour, enemies before friends, for the loue of Christ, and as he in his life did for our example.

Qu. To whom is it giuen to doe those things?

An. To all, but not after a like measure.

Qu. What must they doe that haue priuiledge of grace aboue others?

An. Not boast of it, but helpe to furnish them that want, chap. 11. 3.

Qu. By what example are wee taught so to doe?

An. By the example of the members of a mans body: for, as when the soule is offended, the rest of the members, as the eye, hand, and tongue, straight minister to it, so ought it to be in the members of Christ his body: when one faints, the rest must relieue it.

Qu. Who is the head of the mysticall body?

An. Christ.

Qu. Who are the Eyes?

An. His Preachers.

Qu. Who are the Eares?

An. Hearers of his Word.

Qu. Who are the Hands?

An. The Magistrates.

Qu. Who are the Feete?

An. The Subiects.

Qu. What is the dutie of a Preacher?

An. To teach with sinceritie.

Qu. What is the dutie of an Hearer?

An. To attend with reuerence.

Qu. What is the dutie of the Magistrate?

An. To rule with Iustice.

Qu. What is the dutie of the Subiect?

An. To obey with loue.

Qu. What are the sinewes that binde the seioyns of the mysticall body together?

An. Compassion and brotherly loue.

Qu. What is compassion?

An. A suffering with our Christian brethren, or a like feeling of the heart, that wee shew to them, as if it were hapned to our selues.

Qu.

Qu. What doth it produce?

An. A distributing to their necessitie: as counsell to them that erre, comfort to all them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, chap. 12. ver. 15. 17.

Qu. How are these vertues performed in vs?

An. By continuance in prayer.

Qu. What vices are contrary to compassion?

An. Hate, reuenge, arrogancy, and selfe-loue.

Qu. Why must we not hate?

An. Because God hath commanded loue, chap. 12. 14.

Qu. Why must we not reuenge?

An. Because reuenge is the Lords, chap. 12. 16.

Qu. Why must wee not be arrogant and high minded?

An. Because wee are all of one linage, and no man hath any thing of himselfe, but what is giuen him of God.

Qu. What is selfe-loue?

An. To be wise in our owne conceits.

Qu. Doth our duty onely extend to the body of our Christian brother?

An. No: but to his minde also.

Qu. How is that?

An. We must take heed that we offend not his conscience, by eating of meates, or obseruation of dayes, chap. 14. 21.

Qu. When are these precepts to be put in execution?

An. Out of hand.

Qu. Why?

An. Because the time of our saluation draweth neere, chap. 13. 11.

Qu. When to be left off?

An. Not till death.

Qu. Why?

An. Because whether we liue or dye, we liue and dye to the Lord, chap. 14. 8.

Qu. How doth S. Paul conclude this Epistle to the Romanes?

An. With two things.

Qu. Which be they?

An. With Exhortation, and Prayer.

Qu. What doth hee exhort them vnto?

An. The reading of the Scriptures, Thankesgiuing, and to beware of false Prophets.

Qu. Why doth he exhort them to read the Scriptures?

An. Because whatsoeuer is written, is written for their, and our instruction, chap. 15. 4.

Qu. Why to Thankesgiuing?

An. Because of the mercy of GOD shewed vnto all.

Qu. Why to beware of false Prophets?

An. Because they raise diuisions, and opinions in the Church, contrary to the doctrine of Christ, chap. 16. 16.

Qu. What is his prayer?

An. That wee might be filled with all ioy and peace that comes by faith, and with all abundance of hope.

Qu. What is Hope?

An. An assured expectation of blessednesse to come, to which Christ Iesus bring vs, Amen.

Qu. From whence did Paul write this Epistle?

An. From Corinth.

1 Corinthians.

Question.

VV Here was Paul when he writ this Epistle to the Corinthians?

An. In Syria.

Qu. What was the cause that moued him to write?

An. The Sects and diuisions that in his absence tooke roote in the Church of Corinth.

Qu. What were they?

An. Some held of Paul, some of Apollo, and some of Cephas.

Qu. How doth he reprove them?

An. By shewing them that Christ is one, and his Religion one: and therefore ought not to be diuided. And howsoeuer Paul, Apollo, and Cephas plant, it is nothing except God giue the increase, chap. 3. 6.

Qu. Whence then proceeds the knowledge of the Scripture?

An. From the Spirit of God, chap. 2. 12.

Qu. Who is the meanes?

An. The Preacher, chap. 3. 9.

Qu. How ought hee to deliuer the Word?

An. Not in the inticing speech of mans wisdom, but in the plaine evidence of the Spirit, chap. 2. 4.

Qu. Why?

An. Because the wisdom of the world before God is foolishnesse, and that which the world accounts foolishnesse, is wisdom before God, chap. 3. 19.

Qu. What is their offence then that persuade themselves that the Gospell is not well taught, without it be set forth with eloquence of speech?

An. They make the Crosse of Christ of none effect, attributing that vnto men, which belongs to the power of God, ch. 1. 17.

Qu. What are the incontinencies which come by controversies in religion?

An. Vice passeth away unpunished, and the congregation is scandalized, cha. 5. 1. &c.

Qu. What be the vices S. Paul noteth in the Corinthians?

An. Arrogancy, incest, going to Law one with another, and fornication.

Qu. How would hee haue arrogancie reclaimed?

An. By humilitie: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise, chap. 3. 18.

Qu. How incest?

An. By excommunicating the party, chap. 5. 5.

Qu. How going to Law?

An. By chusing some one or other of their brethren to set concord betweene them, without expence of time and further charge, chap. 6. 5.

Qu. How Fornication?

An. By Marriage: To auoid fornication, let euery man haue his wife, chap. 7. 2.

Qu. Which doth he most commend, marriage or the single life?

An. Single life.

Qu. Why?

An. Because it is most apt for the seruice of God, by reason it is freed from cares the other is intangled with, chap. 7. 32. 33.

Qu. Doth hee not likewise taxe them of Idolatrie?

An. Yes, and of thinking the Minister a burthen to the congregation.

Qu. How doth hee reprove the first?

An. By shewing that although they feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. Why?

An. Because in so doing, they may wound the weake consciences of others, chap. 8. 11. 12.

Qu. How doth he reprove the second?

An. By shewing that he which feedeth the flocke, is worthy to eate of the milke of the flocke, chap. 9. 7.

Qu. By whose example doth he teach them to auoid these enormities?

An. By the example of the Iewes, who were ambitious, full of strifes, despisers of the Prophets, and prophaners of holy things, chap. 10.

Qu. Why are they taught to auoid these things?

An. Because their bodies are the temples of God, and therefore they ought not to make them the temples of the diuell, by suffering themselves to be polluted with such uncleannesse, chap. 3. 1.

Qu. When doe they auoid them?

An. When they doe all things in purity of spirit and edification, chap. 14. 5.

Qu. What is the best ground of edification?

An. Loue.

Qu. How doe you proue that?

An. Because hee that teacheth, although hee spake with the tongue of an Angell, and haue not loue, is like a tinkling Cymball, chap. 13. 1. Hee that hath faith able to remoue mountains, and wants loue, it is nothing, verse 2. And hee that giueth all he hath to the poore, and is without loue, profiteth nothing, verse 3.

Qu. Loue then is necessary in all the points of Religion?

An. It is: for hee that comes to the Lords table without loue, is an vnworthy guest: and he that prayeth and is not in loue, calleth for vengeance on himselfe.

Qu. Wherein did the Corinthians abuse Prayer?

An. In not obseruing the custome of time.

Qu. What was that?

An. To pray bare-headed, chap. 11. 4.

Qu. Wherein did they abuse the Lords Supper?

An. In that some came with a carnall desire to eate, and some had filled themselves before, chap. 11. 21.

Qu.

Qu. What was the presumption of their Women?

An. They tooke vpon them to teach, which is not allowable, chap. 14. 34.

Qu. What principall thing was to be observed amongst the teachers?

An. Not to teach to pray in a strange tongue, by which the people could not be edified, nor whereunto they could not say Amen, chap. 14. 2. 16.

Qu. What is the last error Paul confuted in them?

An. Their doubting of the resurrection.

Qu. How doth he confute it?

An. By shewing that Christ is risen, which is the first fruit of them that shall rise, chap. 15.

Qu. How doth he prove that Christ is risen?

An. By the testimonie of the Apostles, and of others that saw him: but least this might not be sufficient, hee confirms it also by reason.

Qu. How is that?

An. That vlesse there be a resurrection, faith and preaching are both in vaine, chap. 15. 14.

Qu. How doth Paul conclude this Epistle?

An. With an Exhortation for the reliefe of the poore.

2 CORINTHIANS.

Question.

From whence was this second Epistle to the Corinthians written?

An. From Philippi, a Citie in Macedonia.

Qu. What are the principall circumstances to be considered?

An. Three.

Qu. Which be they?

An. The cause why hee writ, the persons whom he toucheth, and the matter whereof he treateth.

Qu. What was the cause of his writing?

An. The flexible nature of some, that notwithstanding his former perswasions, still despised his authority.

Qu. Who are the persons?

An. The false teachers, himselfe, and the Corinthians.

Qu. What is the matter?

An. A confutation of his Detractions,

and a confirmation of his owne doctrine.

Qu. How confutes he his detractors?

An. By proving them teachers not for loue, but to fill their owne bellies, and that they were boasters of other mens labours, chap. 10. 15. and 11. 20.

Qu. How doth hee confirme his owne doctrine?

An. Three wayes.

Qu. How is that?

An. First, in respect of the ground thereof, which is Christ Iesus, chap. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and loue, chap. 8. 7. & 9. 2. Thirdly, in respect of his owne constancy, whom the persecution of the World had sealed the true minister of God.

Qu. How?

An. In that neyther imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrifie him from his proceeding in his calling, chap. 6. 4. and 11. 24. to 30.

To the Galathians.

Question.

What was the cause Paul writ to the Galathians?

An. Their declining from that which he had taught them.

Qu. What was that?

An. Faith in Christ Iesus.

Qu. How declined they from Faith?

An. In thinking to be iustified by the workes of the Law.

Qu. How doth he reprove them?

An. By shewing, that as many as are of the workes of the Law, are vnder the curse, chap. 3. 10.

Qu. How were they deliuered from this curse?

An. Christ hath redeemed vs, by being made a curse for vs, chap. 3. 13.

Qu. What doth he then counsel them to do?

An. To forsake the beggarly traditions of the Law, as Circumcision, & the obseruation of dayes and times, chap. 4. 9. 10.

Qu. What was the reason?

An. Because neyther Circumcision, nor vncircumcision auail any thing, but a new creature, chap. 6. 15.

Qu.

Qu. What is understood by a new creature?

An. One regenerated by Faith, as being dead to sin, and risen againe through Christ, to newnesse of life, chapter 2. 19. 20.

Qu. How are we knowne to be regenerate?

An. If we bring forth the fruits of the Spirit.

Qu. What are the fruits of the Spirit?

An. All kindes of vertuous living; eh.

5. 22.

Qu. Where was Paul when hee writ this Epistle?

An. At Rome.

Paul to the Ephesians.

Question.

WHat was the estate of the Ephesians when Paul writ vnto them?

An. As it is of all those amongst whom Gods wrath hath beane sowne.

Qu. How is that?

An. The good seede of Pauls doctrine was mingled with the cockle and weedes of false teachers.

Qu. In such a needfull businesse how chauce he did not rather goe vnto them then write?

An. Because he was prisoner in Rome.

Qu. What method doth hee use in confirming the Ephesians in the faith which he had before taught them?

An. First, hee vseth an Admonition; then, a Prayer; and last of all, an Exhortation.

Qu. Of what doth he admonish them?

An. Of foure things.

Qu. Which be they?

An. First, hee shewes, that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had hapned vnto them by chance, chap. 1. 4. 11. Secondly, hee put them in minde, that the ground of their Faith is Christ Iesus, to whom all power both in Heauen and Earth was giuen, and therefore they needed not to stand doubtfull of their reward, chap. 1. 20. to 23. Thirdly, he records in what estate they were before they were called.

Qu. What was that?

An. That they were vnder the power of Sathan, and dead through sinne, and therefore being now quickned by the spirit of Christ; the farther they were off from grace, the greater debtors they were now for the same, chap. 2. 4. 5. Fourthly, hee bids them not faint, because of the persecution which they saw was laid vpon him.

Qu. What reason shewes hee for that?

An. Because it was to their glory, ch.

3. 13.

Qu. In what respect could his persecution be to their glory?

An. In this, that seeing him constantly indure imprisonment and death, for the truth of the Gospell which hee had preached vnto them, they might assure themselves his doctrine was the word of God, and no tradition of man.

Qu. For what doth hee pray to God for them?

An. For three things.

Qu. Which be they?

An. First, for the strength of his holy Spirit, chap. 3. 19. Secondly, that he would giue them a faithfull heart, Exod. 17. And thirdly, to endue them with vnfaigned charitie.

Qu. How manifold is his exhortation?

An. Two-fold.

Qu. As how?

An. Generall and particular.

Qu. What is his generall exhortation?

An. Certaine obseruations, common to all men, to walke worthy of their calling, chap. 4. 1.

Qu. What is their calling?

An. Christianitie.

Qu. What is the end thereof?

An. An eternall life.

Qu. Who hath called vs therewinto?

An. God the Father, by his Sonne Christ Iesus, chap. 3. 11.

Qu. By what meanes?

An. By two kindes of meanes.

Qu. Which be they?

An. First, by outward meanes, as by afflictions and persecutions: and secondly, by inward meanes, as by the working of Gods word in our hearts, and the wholesome admonition of his holy Spirit, chap. 4. 30.

Qu.

Qu. How may we walke worthy of our vocation?

An. If wee auoid, lying, anger, theft, filthy speaking, and imbrace humilitie, meeknesse, patience, charitie, and vnitie of spirit, chap. 4. 2. 3. and ver. 25. to 31.

Qu. What is humilitie?

An. Not to preferre our selues before others, nor to despise others in respect of our selues.

Qu. What is meeknesse?

An. Not to be easily moued to anger.

Qu. Is it not lawfull then to be angry with such as offend?

An. Yes, so wee be not angry vnto sin, nor let the Sunne goe downe vpon our wrath, chap. 4. 26.

Qu. How may wee be angry and not sin?

An. If we so bridle our fury, as that we breake not forth into any wicked and vnlawfull act.

Qu. What is patience?

An. A quiet digesting of wrong, and leaving the reuenge to God.

Qu. What is charitie?

An. A compunction of heart, whereby one Christian is incited to helpe and succour another.

Qu. What call ye the vnitie of the spirit?

An. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Qu. Why ought wee to walke in vnitie of spirit?

An. Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs, is but one: and the meanes whereby we are saved, one, that is to say, Faith: and therefore we ought to agree together in minde, as children of one Father, or as Heyres ordained all for one happy inheritance, chap. 4. 4. 5. 6.

Qu. Having declared what the vertues are in which S. Paul would haue vs follow, rehearse the vices which hee would haue vs auoide?

An. Lying, (as I said before) theft, anger, and filthy speaking, and out of the fifth chapter, couetousnesse, fornication, drunkennesse, false doctrine, foolish, and idle icasting.

Qu. What is a lye?

An. A counterfeit and false declaration of the thought and minde, as when wee speake one thing, and thinke another.

Qu. What is theft?

An. Not onely to steale with the hand, but all manner of deceit, and vnlawfull gaine.

Qu. What is anger?

An. A desire of reuenge for some wrong done vnto vs, or vnto them whom wee loue.

Qu. Of how many sorts is it?

An. Of two.

Qu. Which be they?

An. Naturall or Diabolicall.

Qu. What call you the naturall anger?

An. The anger that is in a Magistrate towards the Subiect, a Father toward his childe, or a Maister toward his seruants or scholler: for the due correction of such vices, as they perceiue in them to the dishonor of God.

Qu. What is Diabolicall anger?

An. So to be incited, as to wish the destruction of any one.

Qu. Wherein consists filthy communication?

An. In swearing, cursing, blaspheming, immodest wordes, and idle icasting.

Qu. How must Christians then frame their daily conference?

An. In such sort, as it may be to the edification one of another, speaking vnto themselves, in Psalmes and Hymnes, and spirituall Songs, and giuing thanks to God for all things, chap. 5. 19. 20.

Qu. What is couetousnesse?

An. A greedinesse to gaine, without regard of their owne necessities, or the necessitie of others.

Qu. What is Fornication?

An. A polluting of the soule with lust of body.

Qu. What is drunkennesse?

An. A confounding of reason, and the senses, with immoderate drinking.

Qu. What is false doctrine?

An. Any thing that is taught contrary to the truth of Gods word.

Qu. How are they said to lead their liues that delight in any of these abuses?

An. Improvidently.

Qu. Why?

An. Because they neglect the will of God to follow their owne wayes.

Qu.

Qu. How are they said to lead their lives, that abhorre them?

An. Circumspectly.

Qu. Why?

An. Because they preferre the will of God before their owne imagination, chapter 5. 15. 17.

Qu. What is Pauls particular exhortation in this Epistle?

An. The dutie of husbands and wiues, parents and children, masters and seruants.

Qu. What is the dutie of husbands towards their wiues?

An. To loue them as Christ loued his Church, who gaue his life for it, chapter 5. 25.

Qu. What is the dutie of wiues towards their husbands?

An. To submit themselves vnto their husbands, as vnto the Lord, chap. 5. 22.

Qu. What is the dutie of parents towards their children?

An. Not onely to feed and cloath them, but to bring them vp in the feare of the Lord, chapter 6. 4.

Qu. What is the dutie of the children towards their parents?

An. To honor and obey them with bodily reuerence, and with the vnfeined loue of the heart, chap. 6. 12.

Qu. What is the duty of masters to their seruants?

An. Not to defraud them of their due, nor to vse cruelty towards them, remembering that they themselves haue also a master in heauen, chap. 6. 11.

Qu. What is the dutie of seruants to their masters?

An. To obey and labour for them in singleness of heart, and not with eyeservice.

Qu. How is that?

An. To doe all things (whether their master be absent or present) as if God beheld them.

Qu. How doth Saint Paul wish the Ephesians, and in them vs, to arme our selues, for the accomplishing of these, and all other duties?

An. First, to gird them with the girdle of truth: secondly, to put on the breast-plate of righteousness. Thirdly, to be shod with the shooes of the preparation of the Gospell of peace. Fourthly, to

take the shield of faith. Fifthly, the helmet of saluation. Sixthly, the sword of the spirit, chapter 6. 14. to 17.

Qu. What is understood by the girdle of truth?

An. A binding of our selues to the obseruation of the word of God.

Qu. What by the breast-plate of righteousness?

An. A good conscience, or innocence of life.

Qu. What by the shooes of peace?

An. Friendly and quiet conuersation.

Qu. What by the shield of faith?

An. The righteousness of Christ, able like a brazen shield, to protect and couer vs from the darts of the world, the flesh, and the diuell.

Qu. What by the helmet of saluation?

An. The strength and the power of Christ, being for our sake vanquisher of hell, death and sinne.

Qu. What by the sword of the spirit?

An. The word of the euerliuing God, which as a sword we must draw forth to defend our selues, and offend our spirituall enemies.

Qu. What is the speciall qualitie required in him that is thus armed?

An. Prayer, and continuall watchfulness, chapter 6. 11.

To the Philippians.

Question.

VVhat were the Philippians?

Qu. Exiles of Philippi, a Citie in Macedonia, where Saint Paul had planted the Gospell.

Qu. What moued him to write vnto them?

An. Two things.

Qu. Which be they?

An. First, the generall care he had for all the people of God: secondly, that he might shew his thankfulness toward the Philippians.

Qu. For what?

An. For sending him reliefe after they knew he was prisoner in Rome.

Qu. By whom did they send him reliefe?

An. By Epaphroditus a professour of the Gospell.

Qu. How doth he shew his thankfulness toward them?

An.

An. Two wayes.

Qu. Which be they?

An. First, in praising God for them, and then in praying vnto God for them.

Qu. How doth he praise God for them?

An. In that it had pleased him to receiue them into the fellowship of the Gospell, chapter 1.5.

Qu. How and in what sort doth hee pray for them?

An. Three manner of wayes.

Qu. Which be they?

An. First, that God which had begun this good worke in them, would continue it vntill the day of Christ Iesus chap. 1.8. secondly, that they might be able through his grace, to discerne true doctrine from false, chap. 1.10. thirdly, that they might abound in loue: and the workes of righteousness, chapter 1.11.

Qu. How doth he encourage them, lest his imprisonment should make them faint?

An. Three wayes.

Qu. Which be they?

An. First, in respect of others: Secondly, of himselfe: Thirdly, by the example of Christ.

Qu. How in respect of others?

An. That as others in beholding his constancie were boldned, and did more frankly professe Christ, so he hoped they would doe, chap. 1. ver. 14.

Qu. How doth he encourage them in respect of himselfe?

An. That as hee knew Christ should be magnified in his body, whether he liued or died: so he doubted not but that they should be of the same minde, chapter 1.10.

Qu. How by the example of Christ?

An. That as Christ being God, became man, being free, became bound: being Lord and Master ouer all, became a seruant to all: and for our sake, was content to suffer all reproach and tyranny; yea, death it selfe: so we for his sake should not refuse to doe the like, chapter 2.5. to 11.

Qu. What reason doth he alledge, the better to perswade vs therunto?

An. A Two-fold reason.

Qu. What is that?

An. First, as touching the reward of our persecutors: secondly, as touching

the reward of vs that are persecuted.

Qu. What doth he say shall be the reward of our persecutors?

An. Perdition.

Qu. What of vs that are persecuted?

An. Saluation, chap. 1.28.

Qu. How doth he conclude these circumstances?

An. With a necessity to suffer with Christ, if we will be thought to belieue in Christ, chap. 1.29.

Qu. What doth Paul exhort vs vnto in this Epistle?

An. Concord, meekenesse of minde, and godly conuersation.

Qu. How to concord?

An. That we be of one iudgement in religion, chap. 2.1.

Qu. How to meekenesse of minde?

An. That nothing be done through vaine-glory, but euery man to esteeme other better then himselfe, chap. 2.3.

Qu. How to godly conuersation?

An. That whosoever is true, iust, and of good report, him to follow, chap. 4.8.

Qu. What doth he bid vs to beware of?

An. False Teachers.

Qu. What names doth hee attribute vnto false Teachers, whereby to know them?

An. He calleth them dogs, euill workers, cozoners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, chap. 3. 18. 19.

Qu. And wherefore doth he call them dogs?

An. Because like dogs, they barke against the doctrine of the Gospell.

Qu. And why euill workers?

An. Because in the haruest of the Lord, they seeke not his glory, but their owne commoditie.

Qu. Why cozoners?

An. Because they teach that circumcision, and workes of the Law, are necessary to saluation.

Qu. Why belly-gods?

An. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Qu. Why enemies to the crosse of Christ?

An. Because they are Christians in name onely, and not in deed.

Qu. Why minders of earthly things?

An. Because their chiefest care is to be rich, and to rise to promotion.

Qu.

Qu. How doth Paul make knowne the true Ministers of God?

An. By five especiall notes.

Qu. Which be they?

An. First he saith, they hold it a glory to die for the confirmation of their disciples faith, chap. 2. 17. Secondly, they put no confidence in earthly things, chap. 3. Thirdly, they do esteeme all things losse, and as very dung, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousnesse of Christ, and not mens workes, ver. 9. Fifthly, their conuersation is in heauen, from whence they expect Christ, by whose comming they hope to be made immortall, cha. 3. 20. 21.

Qu. What is it to haue our conuersation in heauen?

An. To liue like a Saint on earth.

Qu. That we may be able to doe so, what is required of vs?

An. Three things.

Qu. Which be they?

An. Faith toward God, loue towards our neighbour, and sobriety towards our selues.

To the Colossians.

Question.

What were the Colossians?

An. A people dwelling in Colosse, a Citie of Phrygia, whom Paul salueth in the name of Christ.

Qu. After his salutation, what did he?

An. Giue God thanks for them.

Qu. Why?

An. Because of their faith in Christ Iesus.

Qu. How doth he strengthen that faith?

An. First by prayer, and then by exhortation.

An. To whom doth he pray?

An. To God.

Qu. For what?

An. For sixe things.

Qu. Which be they?

An. First, that they may be filled with the knowledge of the will of God, in all wisdome and spirituall vnderstanding, chapter 1. 9.

Qu. What is wisdome?

An. The knowledge of earthly things.

Qu. Proceed: what is the second thing?

An. Secondly, he praieth that they may walke worthy of the Lord, chapter 10. 1.

Qu. How is that?

An. To the honour of God, and the profit of others.

Qu. What is the third thing?

An. That they may be fruitfull in all good workes, chapter 1. 10.

Qu. What call you good workes?

An. The testimony of a liuely faith, set forth by the deeds of mercy.

Qu. What is the fourth thing?

An. That they may encrease in the knowledge of God, chapter 1. 10.

Qu. How shall they encrease?

An. By the dew of Gods mercy, and the Sun-shine of his righteousnesse.

Qu. What is the fifth thing?

An. That they may be strengthened.

Qu. With what?

An. With the glorious power of Christ.

Qu. To what end?

An. To endure with patience and ioy, the afflictions of this life, chap. 1. 11.

Qu. What is the sixth thing?

An. That they may be alwayes thankfull vnto God.

Qu. Doth he shew any reason why they ought to be thankfull?

An. Yes, first in that God had made them meet to be partakers of the inheritance of Saints: And secondly, in that he had deliuered them from the power of darknesse, and brought them into the kingdome of light, chap. 1. 12. 13.

Qu. By whose meanes?

An. By Christ their Redeemer, the Image of the inuisible God, the head of the Church, the first borne of the dead, and the Peace-maker betwene God and men.

Qu. What doth he exhort them vnto?

An. To cleane vnto none but vnto this Christ.

Qu. Why?

An. Because in him onely they shall be compleat and perfect, chap. 2.

Qu. Where must we seeke him?

An. In heauen.

Qu. How?

An. By setting our affections on things that are aboue, and not on things that are on earth, chap. 3. 2.

Qu.

Qu. When are our affections set upon things that are above?

An. When we liue after the good motions of the spirit.

Qu. When upon things that are upon the earth?

An. When we liue after the desires of the flesh.

Qu. Shew me a difference betweene the spirit and the flesh.

An. The flesh saith, rather steale then suffer want; the spirit saith, thou shalt not couet another mans goods: the flesh saith, reuenge where thou hast taken wrong; the spirit saith, forgive as Christ hath forgiven thee, chap. 3. 13.

Qu. When doth this spirit fall vpon vs?

An. In Baptisme.

Qu. How may we grieve this spirit?

An. By abusing the good graces of God, which it bringeth with it, as by turning mercy into crueltie, humilitie into pride, and by applying the time appointed to Gods seruice, to the seruice of the world.

Qu. How is time lost to be redeemed?

An. By spending it more vertuously then heretofore we haue done: as if we haue beene carelesse, now to be watchfull: if we haue forgot God and his benefits, now to pray vnto him, and be thankfull. If we haue beene idle talkers, now to season our words with the salt of wisdom, and edification, chap. 4. 6. 2.

1 Thessalonians.

Question.

How is this Epistle diuided?

An. Into two parts.

Qu. Which be they?

An. Into a commendation, and an exhortation.

Qu. For what doth he commend the Thessalonians?

An. First, for their readines to heare, and secondly, for their profiting by hearing.

Qu. How did hee know they profited by hearing?

An. By three things which he saw begin to flourish amongst them.

Qu. And what were those?

An. Effectuall faith, diligent loue, and patient hope, chap. 1. 3.

Qu. What is effectuall faith?

An. That faith which brings forth good workes.

Qu. Diligent loue, what is it?

An. That loue which hath a care to benefit whom it loueth.

Qu. Patient hope, what is it?

An. Hope that giueth a man courage to endure all the afflictions of this life without repining, because he depends vpon the reward promised in Christ.

Qu. And what is that?

An. Eternall life.

Qu. How many kinds of loue are there?

An. Three.

Qu. Which be they?

An. First, loue in the Magistrate to labour for the glory of God, and benefit of the common-wealth. Secondly, loue in the Minister to feed his flocke. Thirdly, loue in the private man, to maintaine the welfare of his friend and neighbour.

Qu. How doe they receive the Gospell that receiue with such profit?

An. They receiue it not in word onely but in power also, chap. 1. 5.

Qu. What assurance doth it bring vnto them?

An. That they are the elect children of God, chap. 1. 7.

Qu. But what are these moe vnto God?

An. A glory.

Qu. What vnto the world?

An. A good example, chap. 1. 7.

Qu. How doth Paul commend himselfe?

An. First, for his loue toward them: secondly, for his diligence in teaching: thirdly, for his puritie of doctrine.

Qu. Wherein did he shew his loue?

An. In foure respects.

Qu. Which be they?

An. First, in protesting, that he was not onely willing to haue dealt the Gospell vnto them, but also his owne life, chap. 2. 3. Secondly, in sending Timotheus vnto them for their comfort, when hee could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancie in the faith, his life, and their fainting his death, chapter 3. 8. Fourthly, in continuall praying for them, that their hearts might be stable and blamelesse in holinesse, before God and the world, chap. 3. 1. 3.

Qu.

Qu. Wherein did he shew his diligence in teaching?

An. In that he laboured night and day, for their instruction, chap. 2.9.

Qu. Wherein the purity of his doctrine?

An. In that it was without decoit, flattery, couetousnes, vaine-glory, and not to please men, but God, chap. 1.13. to 18.

Qu. Was not Paul vaine-glorious, then when he did thus praise himselfe?

An. No.

Qu. Why?

An. For two causes.

Qu. Which be they?

An. First, in that he did it not to winne praise to himselfe, but to allure them to embrace the Gospell which he taught: and secondly to shew, what difference there was between him and his doctrine, and the false teachers and their doctrine.

Qu. What doth he exhort the Thessalonians unto?

An. To keepe their bodies as vessels of holinesse.

Qu. Why?

An. Because God had called them not to uncleannesse, but to puritie of life, chapter, 4. 7.

Qu. What must they doe to keepe their bodies holy to the Lord?

An. Fly from lust, oppression, fraud, contention, idlenesse, and all apparance of euill, chap. 4.3. to 12. and chap. 5.22.

Qu. What doth he annex to his exhortation?

An. A reprehension.

Qu. For what doth he reprehend them?

An. For two things.

Qu. Which be they?

An. For mourning for the dead, and curious searching to know when should be the time of Christ his second coming.

Qu. Ought we then to mourne for the dead?

An. No: not in that manner as Infidels doe, which thinke their dead shall neuer rise againe.

Qu. How then?

An. As good Christians should, who account of death but as a sleepe, out of the which the faithfull shall one day awake to their eternall ioy, chap. 4.14.

Qu. Why doth he forbid them to search for the time of Christ?

An. For two causes.

Qu. Which be they?

An. First, because they can neuer certainly know it, being a thing hidden from the Angels in heauen, much more from men on earth: and secondly, because he would rather haue them make themselves ready thereunto, knowing it will come suddenly, and as a thoeft in the night, then for to enquire after the houre.

Qu. How must they make themselves ready for it?

An. In walking like the children of light, and not like the children of darknesse, chap. 5.5.

Qu. How is that?

An. In peace and loue one toward another: in watching, praying, continuall thanksgiving, hearing the word preached, and reuerencing the Ministers, chapter 5.6.13. to 10.

2 Thessalonians.

Question.

What is to be gathered out of this second Epistle to the Thessalonians?

An. The triall of faith.

Qu. How is faith tried?

An. By affliction.

Qu. What is the fruit of affliction?

An. Patience, chapter 1.4.

Qu. And what proceedes of patience?

An. The righteous iudgement of God, chapter 2.5.

Qu. Who will God iudge?

An. The afflicter, and the afflicted.

Qu. How will he iudge the afflicter?

An. In flaming fire, rending vengeance, chapter 1.8.

Qu. How the afflicted?

An. In mercy, giuing them rest, chapter 1.7.

Qu. When shall this iudgement be?

An. At the latter day, when the Lord Iesus shall shew himselfe from heauen with his mightie Angels, chapter 1.7.

Qu. What shall be a signe of that day?

An. The falling away of many from the faith, chapter 2.

Qu. By whose meanes shall they fall away?

An. By the meanes of Antichrist.

Qu. What is Antichrist?

An. The man of sinne, that opposeth himselfe against all that is God, chap. 2.4.

Qu.

Qu. By whom will hee worke?

An. By Sathan.

Qu. In what manner?

*An. With great power, but in all de-
ceivablenesse, chap. 2.*

Qu. Amongst whom?

*An. Not amongst the Elect, but them
that shall perish, chap. 2. 10.*

Qu. Why not amongst the Elect?

*An. Because from the beginning they
are chosen to saluation, chap. 2. 13.*

*Qu. Therefore what ought to be the care of
the Elect?*

*An. To stand fast to the doctrine which
they haue receiued, chap. 2. 15.*

*Qu. What is the meane whereby they may
be able to stand fast?*

An. Prayer.

Qu. What must they pray for?

An. Two things.

Qu. Which be they?

*An. That the word of God may haue
free passage, and that they may be deli-
uered from the company of the wicked,
chap. 3. 1. 16.*

*Qu. Whose steps doth S. Paul counsell them
to follow?*

An. His owne.

Qu. Wherein?

*An. First, in vprightness of minde, and
then in labouring before they eate, chap.
3. 7. 12.*

*Qu. How must they be used that follow
not his instruction?*

An. Excommunicated, chap. 3. 14.

Qu. Tell me what excommunication is?

*An. To be banished the congregation
of God.*

Qu. As an enemy to be utterly cast off?

*An. No: but as a friend to be wonne
to amendment of life, chap. 3. 15.*

I TIMOTHY.

Question.

What was Timothy?

*An. A disciple of Pauls, and a pro-
fessor of the Gospell.*

Qu. Where did he profess it?

An. In Ephesus.

Qu. What doth Paul admonish him of?

An. His duty.

Qu. In what consisteth his duty?

*An. In reading the Word, and rebu-
king of sinne.*

Qu. How must hee rebuke sinne?

An. Openly.

Qu. Why?

*An. Because others may take heede,
chap. 5. 20.*

Qu. Is there no difference to be made?

An. Yes.

Qu. In what?

*An. The elder sort may be rebuked as
Fathers: the younger, as brethren, chap.
5. 1.*

Qu. How must we teach all men?

An. To pray.

Qu. In what sort?

An. By lifting vp of pure hands, ch. 2. 8.

Qu. For whom?

*An. For all people, but specially for
Princes and Rulers.*

Qu. To what end?

*An. That vnder their authority wee
may lead a quiet and peaceable life.*

Qu. How all Women?

*An. To array themselues with shame-
fastnesse and modesty, and not with gold,
Pearle, or brodered haire, chap. 1. 6.*

Qu. How Ministers?

*An. To be blamelesse, the husband of
one wife, watchfull, sober, harborous, apt
to teach, no drunkard, quarreller, or co-
uetous, chap. 3. 2. 3.*

Qu. How Widowes?

*An. To exercise deedes of charitie, to
bring vp their children vertuously, not to
be idle prattlers, gadding from house to
house, chap. 5. 10. 13.*

Qu. How rich men?

*An. Not to be high minded, nor put
confidence in vncertaine things: but be
ready to distribute to them that want,
chap. 6. 17.*

Qu. What is the best gaine?

An. Godlinesse, chap. 6. 6.

Qu. Why?

*An. Because they that would be rich,
fall into many temptations and snares,
that drowne them in perdition and de-
struction, chap. 6. 9.*

2 TIMOTHY.

Question.

How is this Epistle diuided?

An. Into two parts.

Qu. Tell me which be they.

An. Into an Exhortation, and a Prophecie.

Qu. But what doth Paul exhort vnto?

An. Stedfastnesse in faith, and patience in suffering for the same, chap. 1. 14.

Qu. Why?

An. Because those that will raigne with Christ, must suffer with Christ, chap. 2. 12.

Qu. By what example?

An. By the example of the Souldier, husbandman, and of him that contendeth for a mastery: neither of which receiue recompence, except they first labour, chap. 2. 4. 5. 6.

Qu. What hindereth our saluation in this behalfe?

An. Contending about friuolous and vaine questions.

Qu. How?

An. In that they ingender strife, ch. 2. 14. 23.

Qu. Of what doth he prophesie?

An. The perillous times to come, chapter 3. 1.

Qu. How should the times to come be perillous?

An. By reason of wicked men.

Qu. What wicked men?

An. Louers of themselues, couetous, boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. chap. 3. 2. 3. 4. 5.

Qu. By what means therefore doth hee teach Gods Ministers to repress the malice of such men?

An. By preaching the word in season, and out of season, by improving, rebuking, and exhorting with all long suffering and doctrine.

Paul to Titus.

Question.

Where was Titus when Paul writ vnto him?

An. In Crete.

Qu. To what end was he there?

An. To finish the doctrine which Paul had begonne.

Qu. How must hee be armed therewith?

An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes, and integrity of life, chap. 2. 7. 15.

Qu. To whom?

An. To all, whom he taught.

Qu. Who were those?

An. Both young and old.

Qu. What doth he teach the old?

An. The men to be sober, honest, discreet, sound in Faith, Loue, and Patience, chap. 2. 2. The women to be holy, and not giuen to wine.

Qu. What doth he teach the young?

An. The Men to be sober minded, women to be chaste, obedient to their Husband, and no gadders abroad, chap. 2. 3.

Paul to Philemon.

Question.

From whence was this Epistle written?

An. From Rome.

Qu. Upon what occasion?

An. Onesimus, a seruant to Philemon, being fled from his Master, Paul winneth to Christ, and sends him backe againe.

Qu. By what entreatie?

An. That Philemon would receiue him.

Qu. How?

An. As if Paul himselfe were present, verse 17.

Qu. For what reason?

An. Because he was now, not onely his seruant, but his brother in the Lord.

Qu. How?

An. In that he professed the Gospell.

The Epistle to the Hebrewes.

Question.

Who writ this Epistle?

An. It is not knowne.

Qu. What is handled in it?

An. The difference between the Priesthood of Christ, and the Leuiticall Priesthood.

Qu.

Qu. How doe they differ?

An. In five points.

Qu. Which be they?

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Qu. How doe they differ as touching the Office?

An. The Priest-hood of the Leuites was externall, and after the order of Aaron: the Priest-hood of Christ is spirituall, and after the order of Melchisedec.

Qu. What is it to be a Priest after the order of Melchisedec?

An. To be a Priest, a Prophet, and a King, not for a month, a yeere, or an age, but for euer, chap. 7. 3. and 23.

Qu. Why are all those three titles attributed?

An. Because he sanctifies vs from sinne, teacheth vs by his wisdome, and gouerneth vs by his power.

Qu. How doe they differ as touching the Temple?

An. The Temple of the Leuites was built with hands, and but to endure for a time: the Temple of Christ is built by the holy Ghost, chap. 8.

Qu. How doe they differ as touching their Sacrifices?

An. The Leuites did offer the blood of Goates and Bulls: but Christ, his owne precious blood.

Qu. How touching their Ceremonies?

An. The Ceremonies of the Leuites were corporall, as the attiring of the body, and other externall obseruations: but the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. How touching their effects?

An. The sacrifices of the Leuites, though many times offered, did scarce sanctifie the body: the Sacrifice of Christ, but once offered, sanctifies both body and soule, chap. 9. 14. and 28.

Qu. In whom?

An. In all that haue Faith.

Qu. What is Faith?

An. The ground of things which are hoped for, and the euidence of things which are not seene, chap. 11. 1.

Qu. How doe the Temples of Moses and Christ agree?

An. The Temple of Moses had three separations, as the holiest of all, wherinto the high Priest onely entered, and that but once euery yeere: the Tabernacle of the Congregation, where the Leuites remained: and the open Court, where the people had resort. So in the Temple of Christ, there is the Spirit, the Soule, and the Body.

Qu. What difference is betweene the spirit and the soule?

An. By spirit is vnderstood regeneration through faith in Christ, and by soule is vnderstood man in his first corruption, liuing according to the rule of reason, without the knowledge of Gods Word, or faith.

Qu. Being once grafted into faith, what is it to fall from it?

An. Sinne against the Holy Ghost, which is vnardonable, chap. 6. 4. and chap. 10. 16.

Qu. How may we fall from Faith?

An. If when wee haue once receiued the knowledge of Christ, wee afterward deny him.

Qu. What therefore are the Hebrewes counselled to doe?

An. To keepe the profession of their hope without wauering, chap. 10. 23.

Qu. How must that be?

An. Through patience.

Qu. Wherein?

An. In esteeming light the troubles of this life, by setting before their eyes the ioy of the life to come.

Qu. What haue they to encourage them?

An. The wordes of our Sauour.

Qu. What are they?

An. My Sonne, faint not when thou art rebuked; for whom the Lord loueth, hee chasteneth, and scourgeth euery Son that he receiueth, 12. 5. 6.

Qu. Is there nothing else required, but patience?

An. Yes, the sacrifice of a Christian.

Qu. What is that?

An. To praise God alwayes, and distribute to the poore, chap. 13. 15. 16.

The generall Epistle of Iames ?

Question.

Why is this called the generall Epistle of Iames ?

An. Because it is not writ to any one man, nor countrey, but generally to all the Iewes dispeirced through many countries.

Qu. What doth it containe ?

An. The effects of our Iustification, as Paul to the Romanes, declared the cause.

Qu. What is the cause of Iustification ?

An. Faith.

Qu. What are the effects ?

An. Good workes, chap. 2. 24.

Qu. How is Faith divided ?

An. Into two parts.

Qu. Which be they ?

An. A liuely faith, and a dead faith.

Qu. What is a liuely Faith ?

An. Faith made knowne by good workes.

Qu. What is a dead Faith ?

An. Faith without good workes, and so the Diuell is said to haue Faith, chap. 2.

17. 19.

Qu. What be the good workes S. Iames exhorteth vnto ?

An. Patience, prayer, loue, to beware of ambition, swearing, contention, to bridle the tongue, and rule the affections, not to speake euill one of another, nor to be friends of this world, &c.

Qu. From whence proceede good workes ?

An. From God, chap. 1. 17.

Qu. From whence euill ?

An. From our owne concupiscence, chap. 1. 14.

Qu. What faith S. Iames of patience ?

An. Blessed is the man that endures temptation, for when he is tryed, he shall receive the crowne of life, chap. 1. 12.

Qu. What faith he of Prayer ?

An. Let him that asketh, aske with faith, and wauer not, chap. 1. 6.

Qu. Of loue, what saith hee ?

An. He that loueth his neighbour as himselfe, fulfilleth the Law, chap. 2. 8.

Qu. Of ambition, what ?

An. God reiecteth the proud, and

giues graces to the humble, chap. 4. 6.

Qu. What of swearing ?

An. Before all things, my brethren, sweare not, neyther by heauen, earth, nor any other oath; but let your yea, be yea, and your nay, nay; least yee fall into condemnation, chap. 5. 12.

Qu. What of contention ?

An. Where enuying and strife is, there is all manner of euill workes, chap. 3. 16.

Qu. What of the tongue ?

An. That it is a fire, and a world of wickednesse, defiling the whole body if it be vngouerned, chap. 3. 6.

Qu. What of euill speaking ?

An. If a man speake euill of his Brother, he speaketh euill of the Law, chap.

4. 11.

Qu. Who are the friends of the world ?

An. Such as esteeme more of riches, honours, and such like, then of the word of God.

Qu. What faith Iames of such men ?

An. Hee bids them weepe and howle, for the miseries that shall come vpon them, their riches are corrupt, and their garments are moth-eaten, their gold and siluer is cankered, and the rust thereof shall be a witnesse against them, chap. 5. 1. 2. 3.

Qu. What is the best vse of riches ?

An. To employ them in doing of good, and in relieuing the poore, the fatherlesse and widowes, and that is called pure religion, and vndefiled before God. ch. 1. 17.

Qu. Euery one therefore that heareth the word of God, is not religious ?

An. No : but such onely as are doers thereof, chap. 1. 22.

The first Epistle generall of Peter the Apostle.

Question.

What is contained in this first Epistle of Peter ?

An. Three things.

Qu. Which be they ?

An. The calling of Christians, their dignitie, and fruits of their calling.

Qu. Who hath called them ?

An. Christ.

Qu. How ?

An.

An. Through obedience and sprinkling of his blood, chap. 1. 2.

Qu. To what?

An. To an inheritance immortall and vndefiled, that fadeth not away, but is reserved in heaven for vs, chap. 1. 4.

Qu. How must we apprehend it?

An. By faith, chap. 1. 5.

Qu. What is the dignitie of Christians?

An. They are said to be a royall Priesthood, a holy nation, a peculiar people, chap. 2. 9.

Qu. What is the fruit of their calling?

An. To shew the vertues of him that called them, chap. 2. 9.

Qu. How is that?

An. Being holy as he is holy, and since hee hath called vs out of darknesse into light, to walke as in the day time, by laying aside all malicioufnesse, all guile and dissimulation, all enuy and euill speaking, chap. 2. 1. and 9.

Qu. How shall we do these things, the world euery howe prouoking vs to the contrary?

An. By setting before vs the example of Christ, which gaue his life for his enemies; and when hee was reuiled, reuiled not againe; and when he suffered, threatened not; but committed it to him that iudgeth righteously, chap. 2. 21. 22.

Qu. What brings vs to this obedience?

An. The loue wee owe to Christ, that hath begotten vs anew to righteousnes; and the feare not to be partakers of his mercies, because of the small number of them that shall be saved.

Qu. Who is the efficient cause of our salvation?

An. God the Father.

Qu. Who is the materiall cause?

An. The obedience of Christ to the death of the Crosse.

Qu. What is the formall cause?

An. Our effectuall calling.

Qu. What is the finall cause?

An. Our sanctification.

Qu. Wherein standeth our sanctification?

An. In two things.

Qu. Shew me which be they?

An. In dying to sinne, and liuing to God, chap. 4. 2.

Qu. When doe we liue to God?

An. When we mortifie the lusts of the flesh, chap. 4. 2.

Qu. Wherein consisteth this mortification?

An. In particular duties.

Qu. What be those?

An. The duties of rulers, subiects, husbands, wiues, masters, seruants, and Pastors of the Church, &c.

Qu. What doth hee counsell as touching euery mans priuate selfe?

An. To be sober and watching in prayer.

Qu. What is Prayer?

An. A calling vpon the name of God in time of necessitie.

Qu. What are the properties?

An. It must be from the heart, with true faith, in the name of Christ, and in few words.

Qu. What is the efficacy of Prayer?

An. It ouercommeth God, which ouercommeth all things.

Qu. What doth Peter counsell vs to doe as touching others?

An. One to suffer with another, to loue our brethren, to be pittifull, not to render euill for euill, but contrariwise to blesse, chap. 3. 8. 9.

Qu. Why must we loue?

An. Because God hath loued vs.

Qu. Why must we suffer?

An. Because therein wee are blessed, chap. 4. 14.

Qu. How must we suffer?

An. Not as murderers, theeues, or euill doers, but as louers of faith, chap. 4. 16.

Qu. Why are wee bound to these vniuersall actions?

An. Because thereby God is glorified, chap. 2. 12.

2^d Epistle of Peter.

Question.

VVhat doth Peter exhort vs vnto in this second Epistle?

An. That hauing once receiued the knowledge of the Gospell, to confirme & establish it in vs by good works, and to sticke vnto it, euen vntill the last gaspe, chap. 1. 10.

Qu. Why?

An. Because, as Saint Paul saith: So run that yee may obaine: so Saint Peter saith, by making sure your Election, that

is, in not being idle or vnfruitfull in your calling: an entrance is made vnto you into the kingdom of our Lord and Saviour Iesus Christ, chap. 1. 11.

Qu. What is the gate vnto that entrance?

An. Death.

Qu. What is death?

An. The laying downe of the Tabernacle of the flesh, chap. 1. 14.

Qu. Why doth he call this flesh of ours a Tabernacle?

An. Because we dwell therein, as strangers, not for euer, but for a certaine time.

Qu. How doth Peter confirme the doctrine of faith?

An. By shewing it is no deceiueable fables, but the truth it selfe descended from heaven, chap. 1. 17. 18.

Qu. Who are impugnors of this truth?

An. Hypocrites and Atheists.

Qu. What are Hypocrites?

An. Wels without water, such as pretend an outward holinesse, but inwardly are corrupt and venomous, chap. 3. 13. 17.

Qu. When shall these men appeare?

An. In the latter times, chap. 3. 3.

Qu. How will they be disproued?

An. The heavens shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall giue them the wages of vnrighteousnesse, chapter 3. 10. and chapter 2. 13.

Qu. Is there no hope of escaping?

An. No: for he that spared not the Angels when they sinned, will not spare them, chapter 2. 4.

The first Epistle generall of Iohn.

Question.

What is here set downe?

An. Two sorts of loue.

Qu. Which be they?

An. Loue of the world, and loue called charitie.

Q1. In what consists the loue of the world?

An. In three things.

Qu. Which be they?

An. Concupiscence of the flesh, lust of the eyes, and pride of life, chap. 2. 16.

Qu. What is concupiscence of the flesh?

An. An inclination of the heart, to enioy the pleasures of the body, as wan-

tonnesse, chambering, sloth, drunkennesse, and such like.

Qu. What is the lust of the eyes?

An. A covetous and immoderate desire of worldly wealth, and all offences which doe accompany it, for the obtaining thereof: as lying, theft, deceit, rapine, vsury, cozenage, and such like.

Qu. What is pride of life?

An. In all things, as in meate, drinke, apparell, house-roume, and other things, to beare an arrogant contemptuous minde, struiuing to excell others.

Qu. What doth he then say touching such liuers?

An. That God is not in them, nor they in him, chap. 2. 15.

Qu. What is charitie?

An. A motion of the heart, whereby we doe loue God, and in him, our neighbour.

Qu. What is it to loue of God?

An. To keepe his Commandements, chap. 5. 2.

Qu. What is it to loue our neighbour?

An. To esteeme him as our selfe.

Qu. How many kindes of loue are there?

An. Two.

Qu. Which be they?

An. True, and fained loue.

Qu. Which call you true loue?

An. Not onely to helpe our brother with all we haue, but if need require, to offer our life for him, chap. 3. 16.

Qu. Which call you fained loue?

An. To loue in word, and not in deed, chap. 3. 11.

Qu. What saith Saint Iohn as touching true louers?

An. That they dwell in God, and God in them, chap. 4. 16.

Qu. What is it to dwell in God?

An. To be partakers of his grace, to the mortification of the flesh, and liuely demonstration of our faith.

Qu. How shall we know that God dwelleth in vs?

An. If we see our brother want this worlds good, and doe not shut vp our compassion from him, but willingly, relieue him, chap. 3. 17.

Qu. What is said of him that hateth his brother?

An. That he walketh in darkenesse, chapter

chapter 2.11. Is the childe of the Diuell,
chapter 3.10. abideth in death, chapter 3.
14. Is a Man-slayer, and barred from e-
ternall life, chapter 3.15.

The second and third Epistles of Iohn.

Question.

TO whom were these two last Epistles
written?

An. The one to a certaine zealous Lady, the other to Gaius, a professor of the Gospell.

Qu. What doth he commend in the Lady?

An. The vertuous bringing vp of her children.

Qu. What in Gaius?

An. His testimony of faith, and hospitality toward strangers.

Qu. What doth he admonish them of?

An. To beware of deceiuers.

Qu. Who are those?

An. Such as would not confesse that Christ was come in the flesh.

Qu. How must they entertaine them?

An. They must not receiue them into their houses, nor bid them, Good speed.

Qu. Why?

An. Because in so doing, they should be partakers of their euill deeds.

The Epistle of Iude.

Question.

TO whom is this Epistle written?

An. To all Christian Churches.

Qu. What doth he exhort them vnto?

An. To contend for the maintenance of their faith.

Qu. Against whom?

An. Against Sectaries.

Qu. What is the condition of Sectaries?

An. To murmure, complaine, and walke after their owne lusts.

Qu. Whom doe they murmure against?

An. Gouvernours.

Qu. How doth he reprove them?

An. By the example of Michael the Arch-angell, who when hee stroue with the Diuell about the body of Moses, blamed him not with cursed speaking, but onely said, The Lord rebuke thee.

Qu. What doth he meane by this example?

An. If it be not lawfull to raise vpon the Diuell, much lesse vpon Magistrates, be they neuer so wicked.

Qu. What is it to walke after our own lusts?

An. To be directed by carnall iudgement, and not by the spirit of regeneration.

REVELATION. RE

Question.

First tell me what you understand by Re-
uelation?

An. The word importeth a laying open, or an vncovering of things that were before hid and shut vp in secret, which no liuing soule can know, but so farre forth as God shall please to disclose the same.

Qu. What is the authority of the Reuelation?

An. High and mighty, as proceeding from the mouth of God, by the mediation of Iesus Christ.

Qu. To whom was it given?

An. To the Apostle Saint Iohn, and so consequently from him to the Church of God through all ages.

Qu. Where was Iohn when he receiued it?

An. In an Iland called Patmos, enuironed with the Egean Sea, which Sea diuides Europe from Asia.

Qu. What did he there?

An. Hee was banished thither by the tyrant Domitian, about the yeare of our Lord 96. which tyrant sought to suppress the light of the Gospell: but the Lord in mercy did the more aduance it, as appeares by adding a further discouery of his will, by the Booke of the Reuelation.

Qu. What is the fruit of this Reuelation?

An. Exceeding great, as we may gather by these words; Blessed be they that reade, heare, and keepe in memorie, those things which are written in this Prophecie, chapter 1.3.

Qu. To whom was Iohn commanded to send it?

An. To the seauen Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thiatira, Sardis, Philadelphia, and Laodicea, where, after the destruction of Ierusalem, Iohn did prosecute his holy calling in the Ministry.

Qu. What method doth he vse in the manner of his writing?

An. First, a friendly salutation, and then a brieue narration,

Qu. How doth he salutes them?

An. By wishing vnto them grace and peace.

Qu. What vnderstand you by grace?

An. The free loue and affection, which God beareth toward vs for his owne sake, although indeed we deserue it not, but are in our selues the children of wrath and perdition.

Qu. What by grace?

An. All kinde of benefits, both spirituall and temporall, which flow vnto vs from this fountaine of grace, which God the Father had opened to the world, by the meanes of his Sonne.

Qu. In whose name salutes he them?

An. In the name of the Father, the seauen spirits, and of Iesus Christ, chapter. 1. 4. 5.

Qu. What is meant by the seauen spirits?

An. The holy Ghost.

Qu. The holy Ghost being but one in person, why doth he describe him by the number of seauen?

An. Although the holy Ghost be but one in Diuine Essence, yet according to his seauen-fold operation which it had in the Churches of Asia, it is called by the name of seauen spirits: not that it is in person diuers, but in power and vertue, according to the diuersitie of those subjects in which it worketh.

Qu. But why is that placed in the second place, whereas the vsuall order teacheth vs to say, the Father, Sonne, and holy Ghost, and not the Father, holy Ghost, and so to put the Sonne last?

An. Iohn vseth this order, not that there is any degree of dignitie in one person more then in another. For the Father is not greater then the Sonne, nor the Son greater then the holy Ghost: they are all of the same power, Maiesty and glory, nor is one before another: but the reason that moued Iohn to set our Sauour in the third place, was, because immediatly, the narration (which is the second point of the writing) chiefly concerneth Christ.

Qu. As how?

An. In describing him.

Qu. How doth Iohn describe Christ?

An. Two manner of wayes: first, as touching the excellencie of his glory, as he appeared vnto him in a vision, chapter 1. from 12. to 7.

Qu. What was his office?

An. It was three-fold, he had the office of a Prophet, of a Prince, and of a Priest.

Qu. How did he shew himselfe a Prophet?

An. In bearing witness of the truth, and revealing the counsels of God vnto men.

Qu. How a Prince?

An. Two manner of waies: first, by his victory ouer death: death is swallowed vp into victory. 1 Cor. 15. And secondly, because hee hath dominion ouer all principalities and powers, both in heauen and vpon the earth, Ephes. 1. 21.

Qu. How a Priest?

An. In that hee hath washed vs from our sinnes in his blood, by offering his body a sacrifice for vs vpon the Crosse.

Qu. Did Christ beare these three offices onely for himselfe?

An. No: for the benefit of the faithfull, that as he was, so they might be, both Prophets, Kings, and Priests: Prophets, in that he saith, I will power my Spirit vpon all flesh, and your sons and daughters shall prophesie: Kings, in that wee shall raigne with him eternally: and Priests, for that true Christians doe offer the spiritual sacrifice of praier, praise, and almes-deeds, Hebr. 13. 15. 16.

Qu. Are then all Christians Priests alike?

An. They are as touching the sacrifice aboue said, but not as touching Church-government, for in this sence they are not called Priests, but Elders or Ministers.

Qu. How doth he describe Christ, according as he saw him in a vision?

An. By certaine properties fit for the capacity of men; as that he was in a long roabe, girt with a girdle of gold, his hand as white as snow, his eyes as a flame of fire, his feet like vnto fine brasse, burning in a furnace, his voyce to the sound of many waters, in his right hand hee had seauen starres, out of his mouth went a sharpe two-edged sword, and his face shone as the Sun shineth in his strength.

Qu.

Qn. What gather we by this description?

An. By his long roabe girt vnto him, we gather the readinesse of Christ, in his Kingly and Princely office, to execute the worke of our saluation: by his white hand his fulnes of knowledge and wisdom, by his fiery eyes, his deepe insight into the darke corners of the earth, and deepest secrets of mens hearts: by his feet of shining Brasse, the purity and brightnesse of his waies, and the power which he hath to tread downe his enemies, and therefore are his feet rather compared to brasse, then vnto gold, because gold is a softer mettall, and not so fit to represent his inuincible strength. By his voice, compared to the noyce of many waters, we vnderstand the sound of the Gospell humbling some to their saluation, others to their confusion: By the Starres in his right hand, his faithfull Ministers, by whom he worketh, which as Starres should giue light vnto men by their doctrine and conuerſation: By the two-edged sword is vnderstood, the powerfull word of God, entering and censing the hearts of his children, and thrusting through the others to their destruction: and by his face shining like the Sunne at the highest, the vnſpeakeable brightnes of his grace, whereby the Church is comforted and lightened in all truth and sinceritie.

Qn. Why doth he resemble the Churches to golden Candlestickes?

An. Because the Candlestickes doth not giue the light, but the light is put vpon it: so the Church receiveth all her light put vpon her from Christ, for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qn. Vnto how many points may we draw the doctrine of this Booke.

An. Vnto foure.

Qn. Which be they?

An. Precepts, prophesies, promises, and threatnings.

Qn. Wherein are the Precepts scene?

An. In the instructions giuen vnto the seauen Churches.

Qn. Vpon how many generall points doe these instructions consist?

An. Vpon three, a commendation, a reprehension, and an exhortation.

Qn. What doth Christ commend in them?

An. Their vertues, as patience, labour, zeale in the Church of Ephesus, chap. 2. The workes of faith, repentance and charity, together with constancy in affliction, and true humility in the Church of Smyrna, chap. 2. 9. fortitude and valiant perseverance in the Church of Pergamus, that notwithstanding the martyrdome of Antipas, a man there put to death for religion, yet they were not terrified, but held fast the faith of Iesus Christ, and neuer forsooke it, chap. 2. 13. Loue and seruice toward their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better then the beginning, in the Church of Thyatira, chap. 2. 29. A little increase of faith, keeping of the word of God, and a free confession of his name, in the Church of Philadelphia, chap. 3. 8.

Qn. What doth Christ reprehend in them?

An. Their vices, as the lacke of loue in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Iewes, but indeed were the Synagogue of Sathan: that is, they did professe themselves Christians in word, but shewed it not in deed, cha. 1. 9. The bearing with false doctrine in the Church of Pergamus, for they suffered the Nicolaitans amongst them, that as Balaam did, taught the people of God to stumble in two things, causing them to commit Fornication, both in body and soule: in body, by abandoning their wiues to common vse: in soule, by sacrificing to Idols, for superstition sake, chapter 1. 14. The like vice is reprehended in the Church at Thyatira, that suffered Iesabel a wicked woman, to set abroad false and abominable doctrine, tending to Fornication and Idolatry amongst them, chapter 2. 20. At Sardis their workes are faire in outward shew, but inwardly nothing but filth and rottennesse, cha. 3. 1. At Ladiocæ, they were time seruers, who halted betwene two opinions, and were neither hot nor cold, chapter 3. 15.

Qn. What doth Christ exhort them vnto?
An. Repentance and amendment of life.

Qn. To their repentance, what is annexed?
An. A gracious promise, to be written in the Booke of life.

Qn.

Qu. To their wisfull perseverance in their finnes, what is annexed?

An. A heavy threatening, that he will come suddenly vpon them, as a theefe, and they shall not know the houre, chapter 3. 3.

Qu. Having learned the state of things, as they stood for the present, when this Revelation was giuen, what next succeedeth?

An. The prophetic of things to come, which is either generall, as touching such things as should happen to the whole World: or particuliar (but yet of more moment then the former) as touching such things as should happen to the Church.

Qu. What is the end of the prophetic of the Church?

An. That the faithfull, admonished before-hand of the assaults and bloody attempts, which the Diuell and the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the coming of Christ Iesus.

Qu. What is the end of the prophetic of the world?

An. To shew the iudgements that God would execute vpon the Enemies of his Church, and the sealing vp of the Elect before the execution of those iudgements, that they might be kept from euill, as appeareth by the 7. 8. 9. chapters.

Qu. If the Elect were kept from euill, to what end was this Revelation giuen to forewarn them that they should suffer trouble and persecution?

An. To be kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not overcome, or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoever the world thought them plunged in despaire and sorrow.

Qu. What is the second vision that Iohn had?

An. The vision wherein was reuealed vnto him the Maiesty of God the Father, to giue the greater authoritie vnto this booke, wherein his excellency is likewise set forth vnto vs, as well as the Sonnes, in a description fit for our capacitie.

Qu. How is the glorie of the Father described?

An. In these sixe things: in the figures of his office, of his nature, of his assistants, of his effects, of the instruments which he employeth to that purpose, and of the euent that follow.

Qu. What is his office?

An. To iudge the whole earth, and therefore he is apprehended of Iohn, sitting vpon a throne, chap. 4. 3.

Qu. How is his nature represented?

An. By the beautie of the Iasper-stone, and the Sardine, chapter 4. 3.

Qu. Who are his assistants?

An. The honorable company of the Prophets and Apostles, clothed in white rayment, and crowned with gold, chapter 4. 4.

Qu. What are the effects of his magnificence?

An. Lightning, thunder, and voices, &c.

Qu. Who be his instruments?

An. The company of the celestially creatures, in number foure: that is, so many as are needfull for the execution of the will of God; through all the corners of the world: and the whole armie of Creatures vnder heauen, figured vnto vs by the Sea of glasse, like vnto Chrystall.

Qu. Why are the celestially creatures said to be full of eyes?

An. Because of their watchfulnesse in the seruice of God.

Qu. Why is the first compared vnto a Lion?

An. Because of his courage.

Qu. Why the second to an Oxe?

An. Because of his strength.

Qu. Why hath the third the face of a man?

An. Because of his prudence.

Qu. Why is the fourth likened to a flying Eagle?

An. Because of his agility and swiftnesse.

Qu. What are the euent that follow the description of his magnificence?

An. The praise and glory which the Angels giue vnto him that sits vpon the throne, and the reuerence and homage which the Elders shew vnto him.

Qu. In what manner?

An. By prostrating themselves before him, casting their Crownes at his feete, chapter 4. 10.

Qu. Having procured so great authoritie to the words of this Revelation, by the description of the Maiestie of the giuer what followes?

An.

An. The preservation of the two bookes, whereof the one being great and large, written within and without, and sealed with seauen Seales, containeth the history of the world: the other being but little, includeth the history of the Church.

Qu. Who opens the scales of this booke?

An. Christ Iesus.

Qu. Were none solicited thereunto but he?

An. Yes, a generall proclamation was made by an Angell, to see if any would open it, but none, neither in heauen nor earth, nor vnder the earth was made able or worthy to open, or looke vpon the booke, saue the Lion of the Tribe of Iuda, and the Lambe that stood in the midst of the throne, and of the Elders, which was Christ Iesus, chap. 5. 2. to 7.

Qu. What doe we learne by this, that none were able to vnclose the bookes, but he?

An. That hee is the onely Mediator betweene God and man, that no other creature, either in heauen or earth, is acquainted with the secret counsels of God, or can reueale them vnto vs, but he.

Qu. Why is he called a Lion and a Lambe, names of contrary nature?

An. He is called a Lion in respect of his power and strength, and a Lambe in respect of his patient sufferance.

Qu. What was contained in this Booke, when Christ had opened it?

An. The eternall purpose of God, for the punishing and pouring forth of plagues vpon the world.

Qu. What moued him thereto?

An. The incredulitie and wickednesse of men.

Qu. What were the plagues?

An. Of two sorts: either such as afflicted other creatures, as the earth, sea, herbes, plants, fountaines, &c. chap. 8. or such as were inflicted vpon men, chap. 9.

Qu. What were those?

An. Those were of two sorts, either by way of torment or cruell murder.

Qu. What was the cause of that tyranny?

An. Smoke and sulphure which issued from the bottomlesse pit, whereby is figured the spirituall darkenes, with which mens consciences were tormented: and from this darknesse of minde, at the last did issue the other plague of slaughter

and blood-shed, so many yeares expressed and published through Christendome by the Popes of Rome, chap. 9. 15.

Qu. What is the generall use of the precedents?

An. As touching the person of God, we learne three things. First, his louing fauour, in denouncing and giuing knowledge before-hand, by euident tokens, what rigor, he purposed to execute afterward, if hee saw no amendment in the course of our liues, chap. 6. Secondly, his mercifull care over the Elect, in arming them with defensiuie Armour to couer them against the flood of those euils that were to ouerflow the whole world, chap. 17. Thirdly, the truth of his iustice, in executing all those plagues vpon the world, which he had foretold, chapter 8. 9.

Qu. What doe we learne as touching our selues?

An. Three things: attention to regard the threatnings of God, repentance, to be sorie for our sinnes, and amendment of life, to preuent the rigour of his iustice.

Qu. What as touching the instruments of God, which he vsed in executing of his will?

An. Three things: First, that they were Angels: Secondly, that they were obedient at his becke: and thirdly, that they were expeditious in performing of their charge.

Qu. What learne we as touching the Elect?

An. Three things: First, their place, they stood before the throne and before the Lambe: whereby is shewed, that as they are vnder the protection of God, so are they alwaies ready to do him seruice. Secondly, their habite, they were clothed in white Roabes, washed in the blood of the Lambe: whereby is signified their pure, peaceable and royall dignity. Thirdly, their victorie, they had Palmes in their hands: whereby we are put in minde of the combates which they had sustained for the name of God, and the eternall triumph which they haue in heauen, by the communion and fellowship of our Sauour Christ Iesus, chapter 7. 9.

Qu. What as touching a naturall man?

An. A spirituall miserie which spreads it selfe into three branches: Pouertie of heart, for lacke of vnderstanding: blindness of minde, for lacke of faith; and naked-

nakednesse of soule, for lacke of the white Roabe of righteousnesse in Christ Iesus, chapter 3. 17.

Qu. What as touching a regenerate man?

An. Three properties: strength of faith, keeping of the word of God, and free confession of his name, chapter 3. 8.

Qu. Proceed vnto the vision of the second booke: who held the second booke in his hand?

An. A mightie Angell, chapter 10. 1.

Qu. Whom doe you vnderstand by this Angell?

An. Our Sauour Christ that held the booke open in his hand.

Qu. How is he described?

An. In great glory and magnificence.

Qu. To what end.

An. To procure the greater authority to this Prophecie following.

Qu. What was contained in the Booke which he held?

An. The prophetically history of the Church.

Qu. To whom did he giue it?

An. To Iohn.

Qu. How did he command him to use it?

An. He bad him eate it, that is, comprehend and thoroughly vnderstand it.

Qu. How is the history of the Church diuided?

An. Into two parts, into the Ministerie or deeds of the Prophets, and the whole body of the Church.

Qu. In how many things consisteth the deeds of the Prophets, or Ministers of the Church?

An. Into two parts, in their fighting vnder the Crosse, in their murdering, and in their raising vp againe.

Qu. When began their fight?

An. Presently vpon the death of Christ.

Qu. How long did they continue?

An. One thousand, two hundred and threescore yeares.

Qu. The Text saith dayes, chapter 11. 13.

An. True, but it is to be vnderstood yeares, after the example of Ezeziel and Daniel, who interpret their visions, in like manner, dayes for yeares.

Qu. Who was prophesied that he should murder, & almost quite extinguish their doctrines?

An. Pope Boniface the eight, who entered into the Papacie at the expiration of 1260. yeares, chapter 11. 7.

Qu. How did he enter?

An. Like a Fox, by subtilty, who in the night by a false Oracle, perswaded his predecessor Celestine to resigne his authoritie vnto him.

Qu. How did he rule when he had got it?

An. Like a hungrie Lion, killing and deuouring the Saints of God.

Qu. How long did he rule?

An. Three yeares and a halfe, during which time the Church of Christ seemed to be dead and lie vnburied.

Qu. The text saith of Sodome and Egypt, how then doe you say of Rome?

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places, for the licentiousnesse and tyranny that was practised therein: for Sodome was not at that time, and Egypt was a countrey and not a Citie.

Qu. Who raised the Church againe?

An. The spirit of life comming from God, chap. 11.

Qu. When?

An. Presently vpon the death of Boniface.

Qu. How died Boniface?

An. Like a dogge, in prison, by the meanes of Sara Calumnus, and a French Knight called Naggaret.

Qu. Did the spirit of God raise vp those that had bene slaine.

An. No.

Qu. The text saith they ascended into heauen in a cloud?

An. We are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world; or the earth: and the Church of the faithfull and Elect is called heauen: therefore when it is said they ascended vp into heauen, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celestially Church: that is, seeing the Temple and publike places were not open vnto them, secret places were sanctified vnto them, as if it were heauen apart from the rest of the world.

Qu. What effects followed this separation?

An. Feare and terror in their enemies, ioy and thankesgiuing in the Saints of God, that he did vouchsafe to challenge his authoritie and soueraigne power ouer the world, chapter 11. 17.

Qu.

Qu. Having touched the ministry of the Church, let us returne to the other part of our diuision, which was the whole body of the Church, how doth the whole body of the Church diuide it selfe?

An. Into two parts: into the Iewish Christian, and into the Christian Catholike Church, which consisteth not onely of Iewes, but of the beleeuing Gentiles also.

Qu. When beganne the Christian Iewish Church?

An. At the instant of the conception of our Sauour Christ.

Qu. When began the Christian Catholike Church?

An. At that time, when by the preaching of the Apostles, the Gentiles were conuerted, and did embrace the glad tidings of the Gospell.

Qu. What doth Saint John here continue for our instruction?

An. The estate both of the Iewish and Christian Catholike Church warfaring, or as it was subiect to the assaults of her enemies.

Qu. What is the Iewish Christian Church compared vnto?

An. A woman with childe, chap. 12.2.

Qu. Why?

An. Because like vnto a fruitfull Woman, it is continually to bring forth children vnto the Lord.

Qu. How is that woman described?

An. By her attire, and by her standing, chap. 12. 1.

Qu. How was her attire?

An. Of two sorts: the clothing of her body, and the ornament of her head.

Qu. How was her body clothed?

An. With the Sunne.

Qu. What was thereby signified?

An. The inestimable glory, giuen vnto the Church by God.

Qu. How was her head adorned?

An. With a Crowne of twelue Stars.

Qu. What is thereby signified?

An. The Kingdome of heauen, which belongeth vnto the Church.

Qu. How did she stand?

An. Vpon the Moone.

Qu. What doe we learne by that?

An. That the true Church trampleth vnder her feete all variableness, vnto

which all things vnder the Moone are subiect.

Qu. What was her conflict?

An. She trauelled, and was in danger to haue her childe deuoured, chap. 12.4.

Qu. By whom?

An. By a fiery Dragon that had seauen heads, and vpon euery head a crowne, and tenne hornes.

Qu. What do you vnderstand by the dragon?

An. Sathan.

Qu. What by his seauen heads?

An. His wonderfull policie and wisdom, able at once to disturbe the seauen Churches, that is, the vniuersall Church.

Qu. What by his seauen crownes?

An. His magnificence, and authoritie, euery head being as the head of a King.

Qu. What by his tenne hornes?

An. His great power, sufficiently furnished to hurt the whole world.

Qu. What is vnderstood by the childe whom he would deuoure?

An. Christ mystically, that is, one and entire Christ in a mysterie, compounded of the person of Christ, as of the Head; and of the body of the Church, as of all the Members thereof, vnited to the Head by his Spirit.

Qu. How was the childe deliuered?

An. God tooke it vp into heauen, and prepared a place for the Mother in the Wildernesse.

Qu. Did Sathans malice so end?

An. No: he gaue two assaults more.

Qu. Where was the first?

An. In heauen.

Qu. In what manner?

An. He accused the Elect of God day and night.

Qu. What was his successe?

An. Hee was throwne downe from thence by the power of Michael, that is, of Christ Iesus.

Qu. Where was his second assault?

An. In earth, vpon the mother of the childe, and vpon the church of the Iewes, and the Church of the Gentiles, afterward gathered together in Christ.

Qu. How did the mother, that is, the Church of the Iewes escape in this assault?

An. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Qu. What place was that?

An. Pella, a Towne seated on the other side of Iordan, in a desert Countrey.

Qu. How did Sathan pursue her?

An. With a flood of water cast out of his mouth.

Qu. What understand you by the flood of water?

An. The Romanes, which destroyed Ierusalem, and the Sanctuary that was therein.

Qu. Who dranke up that flood of water, that it did not hurt the Church?

An. The earth, that is, the wicked sort of the Iewes, whose bloody massacre satisfied the fury of the Romanes, so that the elect had liberty to escape.

Qu. When Sathan saw himselfe againe presented, how did he take it?

An. He was wroth, and made war vpon the rest of the seed of the woman, that is, vpon the Christian Catholike Church.

Qu. How many principall things are wee to note in the history of the Christian Catholike Church?

An. Three: her combate, her victory, and her glory.

Qu. With whom were her combats?

An. With two kinde of beasts: the one whereof had seauen heads, and came out of the sea: the other had two heads, and sprang out of the earth, chap. 13.

Qu. What doe you understand by the first beast?

An. The Tyranny inflicted vpon the Church by the euill gouernment of the Romane Empire.

Qu. What by the second beast?

An. The persecution of the papisticall Hierarchy, by the succession of Popes.

Qu. Against whom doth the Church obtaine her victory?

An. Against the two beasts, and the

Dragon before spoken of, and against the Whore of the spirituall Babylon described in the 17. chapter.

Qu. What is understood by the Whore of Babylon?

An. The great Citie of Rome, which reigneth ouer the Kings of the earth, ch. 17. 18.

Qu. By what meanes doth the Church get victory ouer his enemies?

An. By the assistance of Christ her head and captain.

Qu. Into how many parts doth his assistance spread?

An. Into foure: the preaching of his word, and the workes of faith, patience, obedience, set downe in the 14. chapter, and also threatnings and iudgements proceeding from his diuine iustice, declared in the 15. and 16. chapters.

Qu. Wherein consisteth the glory of the Church?

An. In her perpetuall triumph in the world to come, ioyned to her bridegroom Christ Iesus, in ioy that neuer shall haue end, a taste of which ioy, is in some sort, made manifest to vs in chap. 21. and 22.

Qu. But what shall become of the enemies of the Church?

An. They shall haue their portion in the Lake that burneth with fire and Brimstone, which is the second death, cha. 21. 8.

Qu. How many kindes of deaths are there incident to man?

An. Two: the first, which is a separation of the soule and body; and of this kinde of death all sorts of people must taste, as well the godly as vngodly: and the second, which is a separation of the soule and body from the presence of God, for euer, to remaine in darknesse; and this is the death that the wicked onely must dye.

4n 794

FINIS

